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Religious Discourse in Common Conversation.

The following is the passage from Norris which the editorial remarks of last week were intended to introduce.

And thus you see how slight and trivial these mighty objections are when they come to be looked into, which discourage so many good men from talking of religion, and withal, by the way, what little things will hinder us from doing that which is good. But suppose they were never so considerable otherwise and in themselves, yet what are they, and how little ought they to be regarded, when they come in competition with a man's duty! I say a man's duty, for so I call it, and shall now prove it to be from the three great heads of the duty of every man, that to himself, that to his neighbor, and that to God.

And first it is a duty that every man owes to himself. The great and general duty that every man owes to himself is to consult the perfection of his rational nature, and to provide for the eternal happiness of his soul. And the next to that is to use all those means which directly lead to that end, and have a near connexion with it. Now as a holy and religious frame and temper of mind is the nearest and most immediate means to that, so there is nothing that does more naturally conduce to cherish and keep up in a man a warm and vital sense of religion, than frequently to talk of it. Meditation upon good things is indeed of excellent use to this purpose, and accordingly the Psalmist makes it one part of the good man's character, Psalm 1, that he "meditates in the law of God day and night." And so in the verse after the text it is said of him, that "the law of his God is in his heart." But yet however, religious thoughts when they are confined to the mind, and transacted only in the scene of the imagination, have not half that influence upon the man, as when they are clothed with words, and are audibly uttered by the tongue. Meditation is a great improvement to a scholar, but yet to discourse over, and communicate his notions to another, serves yet further to improve him, and lets in new and more light into his thoughts. And so it is in religion, to think and meditate of it silently to one's self, is, no doubt, a very comfortable and edifying practice, but yet when we talk of it to another, it makes a deeper impression upon us, and we are quite otherwise affected with it than when we mused upon it privately by ourselves alone. And indeed let a man retire into his closet never so duly, and employ himself there never so devoutly in prayer, meditation and communion with God, yet to have no body to talk to of religion afterwards, when he comes forth, nor to hear it talked of, must needs be a great damp to him, and if not quite unbend, must yet however very much slacken the spring of his devotion. Which by the way is the great disadvantage of hermits and solitary recluses. Their light shines only through an empty medium, without meeting with any body in its way to return it, and so wants the reflection of its own beams. They may have a good principle of spiritual life in them, but the heavenly plant is too much straitened and bound up to thrive, and cannot shoot forth its branches very far (how good soever its root may be) for want of liberty and room. But then where is the difference in this respect betwixt living in a desert and in the world, since religion is in a manner as little discoursed of in the one as in the other? Why truly the odds is not much, save only that what is actually thus in society, as men are pleased to order it, must of necessity be so in perfect solitude, and that in the world, as wicked and ill ordered as it is, a man may possibly meet with a correspondent in piety with whom he may traffic and negotiate in the affairs of heaven, which in a desert he cannot, but till he does do so his case is the same with that of a hermit, (only in some respects a great deal worse, as liable to the assaults of bad discourse as well as to the want of good,) and his religion has the very same disadvantage to contend with. And that truly a very great one. For even fire itself will languish and go out if it want air, and so will devotion too if it have not vent by good discourse, which fans and ventilates its holy fire, and serves (even as much as fuel itself) to nourish and keep it alive. And I cannot but reckon the want of this among the chief causes of the great and long lamented decay of Christian piety. For conversation is the very air and breath, I had almost said the lungs, of religion, without which it will be in danger of being stifled and choaked up, but with which it will glow, and flame out, and burn bright. And therefore since to talk of religion is an exercise that tends so much to the advantage of it, every man certainly owes so much at least to himself, and the care of his own soul, as frequently to use and practice it. But further,

Secondly, it is also a duty that every man owes to his neighbor, whom he is bound to love as himself, and whose spiritual welfare therefore he is to regard and set forward as he would do his own. Now he cannot express this his charitable regard to his neighbor better, nor promote his soul's health and happiness more than by using pious and religious discourse to him in his ordinary conversation with him. For as evil communication corrupts good manners, so good communication will reform evil ones, and make them that are good better. And since wicked men, those emissaries of the devil, are so busy to season those they converse with, what they can, with the hellish leaven of their lewd, profane, and immoral talk, why should not good men, if it were only to countermine the other's wickedness, think themselves as much concerned to dispose men to goodness by their pious discourse? Not that after all they can reasonably hope to do as much good by their wholesome, as the others do mischief by their poisonous breath, because these latter row with the stream, and have the bias of corrupt nature on their side. But however a great deal of good may be done, and if anything will reform the world, and revive in it the old evangelic spirit of primitive piety, it must be good familiar discourse. For besides the many particular good offices that may be done with it by informing the ignorant, by awakening those that do not consider nor practice what they know, by quickening the lukewarm, by comforting the afflicted and the like, there is this general advantage that will further accrue by it to mankind, people will see and be convinced that there is a sense of religion in the world (which truly they are tempted to question when they hear no body talk of it) and that there are some in it that in spite of all the discouragements of a perverse and corrupt age, dare own and stand by the cause of God, do not scruple to declare what master they serve, by wearing his livery, are neither ashamed of what they profess, nor afraid of any ill consequences of professing it, which must needs be a great comfort, encouragement and edification to all that are witnesses of such a truly great and noble instance of Christian bravery. And truly as easy and as pleasant as the paths of piety and religion are, a little company would do well in the way to heaven, as well as upon other roads, and there is no traveller so active and full of spirit, but what would travel better in society with others, than all alone by himself. Prov. 27: 17. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend," says Solomon; that is, quickens and enlivens him, and sets a new edge both upon his wit, and upon his passions and affections. It is so in other things as well as in religion, but most of all in religion, the impressions of which nothing will make enter so deep, or remain so long in the hearts of men, as the serious and frequent use of it in ordinary discourse. I say *ordinary* discourse. For to talk of it upon solemn occasions only, looks too much like a *formality*, and though good books and sermons be of excellent use, and may here and there do a great deal of good, yet they are but dead things in comparison of those *living births* of piety that come from the mouth in conversation, when hearts truly touched with the love of God communicate their light and heat, and blow up one another's dormant fires into a burning and shining flame. And therefore since there is so much edification in religious discourse, the great advantage that accrues to our neighbor as well as to ourselves by it, may serve as another argument both to oblige, and to persuade us to the practice of it. But we are yet further to consider,

Thirdly, that it is also a duty that every man owes to God, for whose glory he was made, and whose honor and glory by the great law and end of his creation he is to seek and advance, and which he cannot better promote than by religious discourse, by talking honorably of God, and speaking good of his name, by representing the excellency of his being and nature, the order and wisdom, the justice and goodness of his government, the reasonableness and equity of his laws, the pleasantness and perfect freedom of his service, the great instances of his fatherly love and kindness to us here, and the glorious rewards that he has prepared and reserves for us hereafter, besides those more direct and immediate glorifications of God, which consist in acts of praise and thanksgiving, which by themselves make a good part of religious discourse. By these we shall render God and his ways lovely and amiable in the eyes of the world, win over subjects to his government, set up his kingdom in their hearts, raise religious sentiments in the minds of men, and stir them up to the love, fear, worship and adoration of the great and good God, and to express their devotional affections to him in conformity to his will, and in obedience to his laws, which after all is the truest honor and glorification of God, according to that of our Saviour, John 15: 8. "Herein is my Father glorified, that ye bear much fruit." And thus also upon the account of the duty we owe to God, as well as that we owe to our neighbor and ourselves, we are obliged to the practice of religious discourse, which now upon this threefold ground appears to be a real part of the duty of man.

I might further argue the same from the natural end and use of speech, which without doubt was given us for higher and more material purposes, than to drive bargains upon the exchange, or to talk politics over a news letter, or to hold an impertinent chat in gossiping company about clothes and fashions, and the little affairs and transactions of the neighborhood. It is remarkable that among all the creatures of the world, man is the only one that has religion, and the only one too that has speech, and is there not great reason to think that one of these was naturally intended in order to the other? And what shall a man talk of, what subject is there that is worthy of his discourse, if not that which is at once his perfection, and his distinction.

But this matter is sufficiently cleared from reason; all therefore that I shall further add in confirmation of it shall be from Scripture. To this purpose I might allege that general exhortation of our Saviour Christ, Matt. 5: 16. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;" which without doubt is as applicable to good words, as to good works, as being alike exemplary, and alike tending to edification. But I shall lay the stress of the matter upon two or three express texts that speak more home to the point, and indeed so home as to decide it. And first I take hold of those plain words of St. Paul, Ephes. 4: 29. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Again, says the Apostle, Col. 4: 6. "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." Again, 1 Thess. 5: 11. "Wherefore comfort yourselves together, and edify one another, even as also ye do." And again, Heb. 10: 24, 25. "Let us consider one another, to provoke unto love, and to good works——exhorting one another," &c. Than which few texts nothing can be more plain, and it is no great sign of our reverence to Holy Scripture that such plain and positive injunctions of it should be so litle regarded.

And thus you see how both reason and Scripture conspire to bind it as a duty upon us, to season our discourse with the things of religion, which is that *Salutare Condimentum*, that divine salt, that will give a wholesome and relishing savor to our conversation, and withal (which is another property of salt) preserve our graces from corruption and decay. And truly considering the moment of the things themselves, and the great usefulness of talking of them, though there were nothing of duty or obligation in the case, one would think that people should discourse of little or nothing else, and should be so far from declining this important subject in its proper times and places, that they should fall abruptly into it, force a discourse of it, talk of it in season, and (if that can be) out of season too, with occasion and without occasion, and should even stop and lay hold on one another as they meet in the very streets to talk of the great concernments of religion and of another life (forgetting the little trifles of this) so that the main intercourse and transaction of mankind should be about the one thing necessary, and the whole world should be but as one great spiritual exchange.

Why, thus I believe it will be under the glorious and happy interval of the Church, when the true primitive spirit of Christianity (which is now a body without a soul) shall revive, and the anti-Christian one shall be destroyed, when truth and righteousness shall return to the long forsaken earth, and devotion and charity be set again upon the throne. Then the Holy Spirit of God will again descend in tongues of fire, and as th minds of men become more spiritual, and refine more and more from the dregs of earth, their conversation shall still grow more divine and heavenly. Then will the present impertinencies of society be exchanged for nobler subjects of discourse, and instead of the vain trifles and amusements of this world, the great things of religion and heaven shall be the common theme, which shall be talked of with all mutual free dom and temper, without reserve, without passion, without affectation, and without any of those little designs and artifices which now both disguise and disrelish conversation, and make men suspicious and jealous of one another. All shall be then open, free and ingenuous, every man's heart a *thorough light* to every man, as having no fear of what is bad, nor shame of what is good. So that they shall talk of what is best in the best and most endearing manner, till the earth which is now polluted and profaned with vain and wicked conversation, shall be sanctified as it were into another heaven, and the conferences of men shall be like the discourses of angels and glorified spirits, full of grace and truth.

A Jew's Estimate of Tradition.

The reader will easily perceive from my notes to various passages, that I believe the traditions of our fathers of vital importance in elucidating the words of Scripture and regulating our course of action. And I insist, in concert with all who have duly weighed the subject, that, without claiming infallibility for the sayings and decisions of our Rabbins, they are nevertheless entitled to be listened to with profound respect and to be obeyed as holy ancestral customs, unless indeed they flatly contradict the text of Scripture and the legitimate common sense deductions therefrom. It is too evident for denial by the most prejudiced, that a discretionary power was conferred by the law of Moses upon the various chief tribunals for the time being (see Deut. xvii. 10;) and their decisions, together with the oral traditions delivered by Moses himself to the elders, always constituted our customs, and are what we term the oral law, or tradition. That many things may have crept in in process of time, neither warranted by the strict letter of the law, nor necessary for any useful purpose, I will neither deny nor affirm, for this is not the place to do so: but this much may be asserted without fear of contradiction, that without traditional authority there could be no Jewish conformity; since others use the Bible as well as we do, and still their conduct is so totally different from ours. Now what constitutes this difference, but our mode of interpretation? And whence is this derived, but from tradition? I regret that the small space I am necessarily limited to in this preface prevents me from enlarging on the subject; but I may say once for all, that Jews are not safe unless they abide by the doctrines which have been handed down as derived from and based upon the Bible; and though *all* may not be able to get a comprehensive knowledge of the minutiæ of the laws, it is scarcely to be doubted, that there will be always educated men whose business it is to devote their whole attention to their religion, and to be at all hours ready to show the people the way they should go, and to distinguish between the clean and the unclean no less than between the morally right and wrong.

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It is mainly our general acquiescence in the received mode of interpretation which forms the characteristic distinction between us and others; for how else can we at all maintain any opposition against the views advanced by the other believers in the Bible? It is useless to say, that the Scriptures speak for themselves; they assuredly do so to the person who has received instruction; but it requires no argument to prove that difference of education makes people take different views of the sacred Text; or else all readers of the Bible would entertain the same doctrines and pursue one course of conduct. Is this the case? Certainly the Scriptures should constitute the daily exercise of every Israelite; but the interpretations, dogmas and opinions of our ancients should not be neglected; ay, tradition is the firm support of the Unity of God. Say if you will, that Rabbins have occasionally promulgated things of no value; yet would this constitute no argument against the good they have left us. They teach nothing opposed to the most elevated piety; faith, hope, and charity, are doctrines of theirs no less than of the Nazarene code, and it remains to be proved, that a strict conformity to form, ceremony or outward religion in general is in the least injurious to moral perfectibility. I do not believe that my friend meant to cast blame upon our ancient religious teachers; but that she only used the above expression in a general, indefinite manner, without weighing the whole force her words might receive. I am no advocate for any abuses introduced under Rabbinical rule; but I am far more opposed to the notion of certain moderns who would reject all for a few blemishes incident more to the *times* in which our teachers lived and taught, than to any absolute defects in their systems. No one would pull down his house, because a few stones were discolored, when a slight labor might remedy the defect. So let us be cautious how we reject tradition, because of the few incongruities it may occasionally present.—I. L.

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If in the outset of life we commence the reading of the Word in the spirit of self-sufficiency, and in order to doubt, because our *reason* does not suffice to comprehend all the works and words of God, it is evident that we cannot receive any benefit from a perusal of the sacred Text; its language speaks discouragingly of human reason, it teaches to place little reliance on human help or power. What then does the doubter or the presumptuous find therein to love or to admire? He is told to mortify the flesh in obedience to the will of One whom he does not fear; to forego the dictates of his own reason in deference to a wisdom he does not recognize, although he may be convinced, as every reasoning being must be, that there is a creative Power far, far superior in power and wisdom to any thing which humanity can reach even in imagination. If, therefore, the recognition of Divine power does not go the whole length of subduing our reliance upon self, but little or no benefit can result from a perusal of Scripture, especially if at every miracle we find recorded, or at every passage gainsaying our usual views, we stop and say, "I do not believe this;" or "this cannot be true because I do not understand things so as they are here recorded." But how different a result must arise when we in lowliness of trust in Divine Wisdom, or in other words, in the simplicity of a childlike faith and trust, open the pages of the Bible for instruction and light! Oh then each word is received as an emanation of the Supreme Wisdom, as the recorded will of the highest Power! Doubts vanish, because whilst endeavoring to mistrust our own wisdom we are willing to be guided by the Author of our soul and being, and because even human, worldly wisdom, will gradually stand astonished more and more every day at the profound springs of truth and holiness which bubble forth, so to say, from every rock which apparently lies as a hindrance in the way of the humble inquirer. Prayer for light, or the humiliation in spirit of the creature before the Creator, of the child before the Father, will tend to complete what faith has commenced; and subdued alike in mind and will, the soul-stricken believer will walk humbly before the Lord, seeking and obtaining light from his revealed word, and scattering blessings of peace and truth around him among all who may be drawn towards their God by the example of purity which the life of the truly righteous must present in all vicissitudes, be they light or darkness, joy or sorrow.—I. L.—*The Spirit of Judaism, by Grace Aguilar, of Hackney, edited by Isaac Leeser, of Philadelphia.*

From the English Churchman.

St. Mark's Training College, Chelsea.

Sir,—The great question of Church Education occupies, at present, the public mind to so considerable an extent, that it seems almost unnecessary to request the insertion of the following communication in a journal devoted to ecclesiastical subjects. I was present, on Thursday, at the Annual Examination of the young men and boys connected with St. Mark's College, at Chelsea; and a brief sketch of the examination, and the impressions thereby made on my mind, I now propose to offer to the attention and consideration of your readers. I may, however, premise, that my acquaintance with the institution is of very recent date; but one which, as a member of the National Society, I am desirous of improving on all fit occasions.—The examination commenced with the theological studies of the senior pupils; and it is not remarkable, that, considering the unfortunate apprehensions which exist in so many, and, indeed, such respected quarters, on the subject of the development of Church principles, that greater stress was laid upon differences which prevail between two great portions of the Church Catholic, than I could have desired. This avowal will at once testify to my impartiality, while it will, I trust, give additional value to my praise. The knowledge exhibited by the young men was of a very satisfactory character; their deportment quiet and manly, but modest; their appearance in every way creditable. We were informed by the Reverend the Principal, that, engaged themselves in the tuition of others, their times and opportunities of learning were very limited,—a circumstance which would certainly not have been elicited by the course and results of the examination. The younger pupils were then examined by the senior students; and here I may remark, that I was most agreeably impressed by the great kindness manifested by the elder to the more juvenile division of the establishment,—a consideration amounting even to delicacy, and a desire to display the powers of the boys, rather than their own attainments,—a duty by no means easily performed, as I know by experience, even by those of maturer age and better opportunities. The proficiency of the younger students is likewise matter of great commendation. The point, however, which struck me very forcibly, was, the moral character developed in an Essay, read by the Principal, and written by one of the senior students; which Essay was, we were assured, merely a sample of several others, manifesting at once, a sense of responsibility to those committed to their care, and to those placed over them, to an extent which at once gratified and surprised me.

The knowledge which the younger boys showed of music, considered with reference to the use to which that knowledge is applied, and about which I shall say more presently, was very satisfactory. This occupied the forenoon. The afternoon was principally devoted to an examination in Geography, considered in its more enlarged and general character, and a degree of intelligence quite independent of what is commonly called "Cram" was exhibited by the senior pupils, which speaks thoroughly well for the general information conveyed to them on that important subject. Their Latin scholarship appeared very substantial, and their recitations from Milton were not repetitions by rote, but proved that they had studied the writings of that eminent poet, as well as the sources to which they were referred by his allusions. I cannot, however, pass over, without a hearty tribute of well-earned admiration, the subject of the Choral Service, with which, in the chapel, the proceedings of the day, of course, commenced. The devotion of the students has been, I believe, subject of remark, but the whole effect was, in fact, of the most inspiring and heart-stirring character. And here let me say, how much is due to the indefatigable zeal and energy of the excellent Vice-Principal, Mr. Helmore, who within a space almost incredibly short, scarcely above a twelvemonth, has brought out so much and in such a manner. Those who object to chanting in our churches, might learn a useful lesson from St. Mark's College and Choir. Now, Sir, I am not speaking of this Institution as yet brought to perfection, but let us recollect, —here it is—in its infancy; nothing of the kind attempted before—the devoted, learned, and highly accomplished Principal placed suddenly there—workshop new,—tools untried,—materials in the rough,—means lamentably small,—and then reflect how much has already been done. What is, of course, to be most anxiously desired, is the training of the young men and boys in a strict and severe sense of their personal and individual responsibility in the sight of their great Father, as baptized Christians—the impressing on their minds, not merely by sermons, but by daily intercourse, how awful the duty to be discharged by them, of teaching others—the paramount necessity of self-control—the vital importance of surrendering their own wills and desires—in brief, obedience based on love. May we not, indeed, hope, from the promise already exhibited by this College, that it may eventually realize the pious and truly philanthropic intentions of those earnest and distinguished men,—of whom some are with us, and others, dearly loved and revered, are, as we trust, gone to a blessed rest,—who interested themselves in its foundation, and that it may bring forth an abundant harvest of men, devoted to the service of God's Church in the great cause of Christian education?—I am, &c. A Layman, M. A. *of the University of Oxford.*

London, Monday in Whitsun-week, 1844.

From the Evergreen.

Preaching too much about the Church.

"What can be the matter with your husband lately?" asked Mrs. Hopkins of her friend, Mrs. Taylor, "for he has, for the last three Sundays, given us nothing in the morning but pure Church-sermons. I do not see what has brought about such a change in him. I am really sorry that he has got into such a strain of preaching. I hope you will pardon me, Mrs. Taylor, when I tell you how exceedingly mortified I was last Sunday. My brother and his wife, who are Presbyterians, you know, were paying me a visit, and I asked them to go to Church with me, assuring them that they would hear nothing there to offend them; for I thought, as we had already had two Church-sermons in succession, that we certainly would hear a Gospel sermon that day. You cannot think how uneasy I felt after I heard the text, all the time Mr. Taylor was preaching, and one time I was almost vexed. Indeed, I shall never dare take any of my Presbyterian friends to Church with me again, if he is going to take this course."

"But you do not mean to say that you suppose my husband preaches any thing but the truth, do you?" inquired Mrs. Taylor.

"Oh, no," hastily replied Mrs. Hopkins, "I would not insinuate such a thing. Mr. Taylor is a good man—a very good man, and thinks, I suppose, that he knows his own business best, but I do believe that such Church-sermons never do any good. He has his reasons for being an Episcopalian, and others have what they think good reasons for belonging to their respective denominations. People will think differently, you know. And I could not help noticing how very careful he was not to call any of the sects by the name of churches."

"I do not see what reason you have to find fault, Mrs. Hopkins, if Mr. Taylor preaches nothing but the truth. You would not, I know, wish him to teach error."

"No; but I think he ought to make all allowance for the opinions of those who may differ from him," said Mrs. Hopkins. "I do not think it prudent to tell even the whole truth always. But a man can conceal some truths without inculcating error, can he not?"

"There may be cases where it is expedient not to tell all the truth, provided we can do so without giving encouragement to error," replied Mrs. Taylor; "but my husband has lately been brought to see that this is not such a case. For if we call every religious sect which divides Christendom, by the name of a Church, and treat those points wherein we disagree, as a mere trifling difference of opinion, we shall indirectly inculcate error, for we then lead the members of these sects to believe that they have as good claims to be considered the true Church, as we have, and that the more peculiar principles of Church doctrine and discipline, are altogether a matter of indifference. Do you not see that such would be the fact, Mrs. Hopkins?"

"I cannot say," replied Mrs. Hopkins, "that you are not quite right; but still, I must say, that I do not see any necessity of preaching so much about the Church. I do not think it the best way to effect the conversion of sinners. And after all, while I love the Church as well as any body, I do not suppose, if the heart is right, it makes much difference by what name we are called, or with what people we worship."

"But did not Mr. Taylor prove to your satisfaction, in his late sermons, that *we* have the best claims to be considered the true Church? Did he not from Scripture and history prove the divine origin of Episcopacy? Did he not show that separation from the Church involves the guilt of schism—a sin which is so plainly and fearfully condemned by the Apostle, and from which we every Sunday pray to be delivered? Did he not show that Christ instituted a Church, which was to continue always, even to his second coming? And how can we be sure that the heart is right, if we oppose ourselves to that Church which our Saviour instituted? Let me repeat to you the text from which his last discourse was preached."

Mrs. Taylor took up a Bible, and having found the text, read as follows:—

"As Christ loved the Church, and gave himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." (*Eph.* v. 25–27.)

"Mr. Taylor, I must confess," said Mrs. Hopkins, "did prove to my satisfaction all that he attempted to prove, but I must again tell you I always dislike to hear these Church-sermons."

"You must pardon me, Mrs. Hopkins, for saying so, yet I am obliged to tell you that this very fact—that you are opposed to having the true principles of the Church brought out openly—appears to me conclusive proof that you are only the more in need of hearing Church-sermons. If the true principles of the Church had always been properly laid before the people, I do not think that the Christian world would have been so rent by conflicting sects as it now is. I think the Church may, on this account, reproach herself, or, rather, her undutiful children, for many of the false doctrines, heresies, and schisms now prevalent. And besides, if we are Churchmen, why should we be ashamed or afraid to let our principles be known? Our enemies, I think, would only esteem us the more for our honesty."

"But do you not think such sermons calculated to promote the salvation of souls, as much as those of a more practical and Gospel tendency?" inquired Mrs. Hopkins.

"I think if true Church-sermons were always preached—the true Church-system more plainly and frequently presented—that there would be now, as in Apostolic days, 'added to the Church daily such as should be saved.' If parents and sponsors were more frequently reminded of the solemn engagements upon which they enter at the baptism of their children; if they were instructed more as to the nature of these engagements, and then if the children were brought up (as contemplated by the Church-system) 'to lead a godly and Christian life,' do you not see that the Church would undoubtedly, under the blessing of God, soon be increased in piety and in numbers. And then, what a 'burning and a shining light' would she present to all without her pale; and how 'glorious all within' would she be, compared with what she now is. But I do not limit the expression 'Church-sermons' to so narrow a boundary as you would. I should include under this term, sermons on every subject or point of Christian faith, discipline, or of Christian ordinances. In my opinion, every genuine '*Gospel* sermon' (to use your own favorite term) must of necessity be a Church-sermon. I cannot in any way find any scriptural method of separating the Gospel and the Church. God has joined them together; let no man put them asunder."

"Well, Mrs. Taylor," said Mrs. Hopkins, "what I meant by Church-sermons, was, discourses about the institution of the Church, its discipline, the three-fold order of its ministry, and all its external peculiarities, such as forms of prayer, use of clerical robes, and so on. You know these are things wherein we differ from the sects, and our ministers cannot preach, therefore, on such subjects, without giving them offence. Is it not so, Mrs. Taylor?"

"Our ministers ought, therefore, not to preach against sin," replied Mrs. Taylor, "for fear of giving offence to sinners. Indeed, I think it would require superhuman skill and wisdom for our clergymen to accommodate their sermons so exactly to 'all sorts and conditions of men,' as to give offence to none.—But you say that you mean by Church-sermons, discourses about the institution of the Church, its discipline, the three-fold order of its ministry, and so on. Now I cannot see why you should dislike to hear these subjects treated of, since the Church, its discipline, its ministry, were instituted by Christ and His Apostles. Just think of this, Mrs. Hopkins: Christ instituted the Church, and yet you are unwilling to hear of its institution! And you are fearful that others may be offended if we speak the truth on these subjects. I am far from wishing to have any thing improper done by way of increasing the prejudices of the sects against us; though at the present time, I think there is but little danger of our being able to increase their dislike, and even hatred, of the Church and its holy institutions. I suppose you see in the Church papers some of the hard names they call us, and how they misrepresent our doctrines, and ridicule our usages, thus trying to bring general odium upon our whole system. You are a subscriber to some of our Church weeklies, are you not?"

"No," answered Mrs. Hopkins, "I do not take any Church paper except the Evergreen, and I do not think I should take that, if it were not for the pictures, or engravings, as they call them, which it contains. I expected to find it full of pretty tales and stories; but no, every piece in it must be full of the Church; so that I now hardly ever read any thing in it except that everlasting 'Aurelia.' When do you suppose that 'Aurelia' is going to end, Mrs. Taylor?"

"I have no means of knowing," replied Mrs. T., "but I hope it will not end very soon, for I feel no ways impatient to see so good and so instructive a story brought to a premature close. But I am sorry that you take no other Church periodical than the Evergreen, for this is designed to be a religious and literary magazine for Church families, and not a journal of ecclesiastical and general intelligence. I would not have you stop the Evergreen, but I would be pleased to have you take some good Church weekly paper, and then you will know what is going on around us, and the reasons why our clergymen are obliged to dwell upon the distinctive features of the Church more than formerly. Why, Mrs. Hopkins, you will be surprised to learn that there is not a single sect in existence that really believes in all the cardinal doctrines of Christianity, as they are embodied in the Apostles' and Nicene Creed. Men leave the Church and form sects, then discard one Catholic doctrine, then another, and so on, till their system is entirely new, and yet ever changing to keep it so. These sects become divided and subdivided innumerably, and the consequence is, that at the present time no Christian country can boast of more secret scepticism and distaste of religion, and more practical unbelief and irreverence for holy things, than our own. Now let our whole Church system be carried out faithfully. Let our services and ordinances be properly attended and devoutly engaged in. Let our festival and fast-days be rightly solemnized. Especially let the system of education for her children, which the Church contemplates, be faithfully put into practice, and let all her members endeavor to evince their love of the Church by their sincerity and devotion, their unwavering faith, their godly conversation, their fruitfulness in good works, and their deadness to the world. Then will much be done towards checking this torrent of irreverence, infidelity, and irreligion. And such would be the effect of preaching what I call Church-sermons."

"Why, really, Mrs. Taylor," said Mrs. Hopkins, smiling, "you could preach almost as well as your husband, and I really believe you could extemporize a great deal better than he. And I do not know but that you are right in all you have said; but it makes one feel so unpleasant, you know, to take her Presbyterian friends with her to Church, and then have them hear such a sermon as mine did last Sunday."

Church Missionary Society, England.

This Society has been in operation forty-five years. Its income at different periods has been as follows:

1811	$16,000
1812	52,650
1825	204,750
1826	235,000
1837	347,000
1838	404,700
1843	460,000
1844	469,455

Catechising.

The country parson values catechising highly. For there being three points of his duty; the one to infuse a competent knowledge of salvation in every one of his flock; the other to multiply and build up this knowledge, to press and drive it to practice, turning it to reformation of life, by pithy and lively exhortations; —catechising is the first point, and, by catechising, the other cannot be attained. Besides, whereas in sermons there is a kind of state, in catechising there is a humbleness very suitable to Christian Regeneration .... helping and cherishing the answerer by making the question very plain with comparisons; and making much even of a word of truth from him. This order being used to one, would be a little varied to another. And this is an admirable way of teaching, wherein the catechised will at length find delight; and by the catechiser, if he once get the skill of it, will draw out of ignorant and silly souls even the dark and deep points of religion. .... At sermons and prayers men may sleep or wander; but when one is asked a question he must discover what he is. This practise exceeds even sermons in teaching.—*Herbert's Country Parson.*

Communications.

For the Churchman.

Indian Bishopric.

Mr. Editor,—The Rev. the Secretary for Domestic Missions avails himself of the kind offer of the columns of the Churchman, to present therein a communication just received, and to state that the Church having assigned to him the duty of asking contributions towards the endowment of an Indian Bishopric, should one be created, "in such way as shall interfere least with the plan of systematic charity now so general in the Church;" he will be grateful to his brethren, clerical and lay, for any facilities* they may afford him in the discharge of it.

281 Broadway, 20th July, 1844.

Columbia College, July 17, 1844.

Rev. and Dear Sir,—As a good "omen" for your encouragement in entering on the endowment of the Indian Bishopric, I enclose you a gift—the appropriateness of which may make up in some degree for its small value. It is an antique fashioned massive gold ring (the gift of a young man who deems this the best destination of a mere personal ornament) not unlike such as in the olden times married Bishops to their Dioceses "till death them should part," and therefore very suitable in a case that calls peculiarly for such rule. It bears moreover (***Providentially*** shall I say?) the appropriate and cheering inscription, DOMINUS PROVIDEBIT—"The Lord will provide"—the motto at all times of Churchmen in their labors, and surely not by "chance" may we believe it now proffered to us for our Indian Banner. Let us unfurl it then in holy confidence, and we shall not fail. It is already engraven "as with a pen of diamond" on the first gift cast in by individual hands into the Lord's Treasury for the Indian Church. Let it be but engraven in our hearts too, and the hands of young and old will soon draw forth from their treasures that the Lord's House may be planted in strength in the wilderness, and a Church of Red men there grow up-like unto a tree of their own forests, planted but by God's hand, and watered but by the dews of their native heaven. I am truly, &c., your friend and brother, J. MCVICKAR.

The Rev. the Sec'ry of Domestic Missions.

* The indication of individuals to whom application may with propriety be made is a very important one. Should the Secretary neglect any who may reasonably claim a participation in this act of tardy justice to the Red man, his limited acquaintance with the laity of the Church must be his apology.

For the Churchman.

The Church—How it is Practical.

Mr. Editor,—In my last essay I considered our nation as in its main traits entirely practical, as intensely and energetically engaged in the pursuit of the real. I showed also in what way this was brought to bear upon all the problems of religion and morality, and this I considered to be precisely the best state of affairs for the Church, as tending to call forth what I must consider to be the main character of the Church, and to develope in her the practical to the highest degree.

In the course of that essay, as I have in the above sentence intimated, I stated that the Church is the most highly practical form of Christianity in existence—a truth which many may deny, but which every Churchman feels and knows to be most true. Men without, who by their very position are ignorant of her workings upon the human heart and the life of man, who know not how steadily and unremittingly she affords nourishment to the spiritual interests in man's heart, these men of course may consider the assertion an absurdity. They are at perfect liberty to do so—such has ever been the case with us.

Yet let such men,—the dissenter, the infidel, the liberal, look to history, and they shall find that notwithstanding the follies of which ecclesiastical history is the record, there has been a something in all ages in the Church by the means of which she takes a firmer hold of human nature than any sectarianism can do—one or two elements in her that are not in dissent, by which she becomes a spiritual healer to dispositions the most diverse, and nations the most opposite in character and circumstances. Let him then look to the Church here, and he will find the Church in America is displaying that universal adaptedness, that firm hold of the affections of her children, which she has shown elsewhere. How great a proportion of our clergy have been sectarian ministers of stainless reputation? Again, how few of the ministers of dissent are there who have been clergy in our Church and have then passed over to them? How many thousands of our laity have once been sectarians—how few of theirs have ever belonged to us? Is it not a fact that the attachment of our people to the Church, and their conviction of their being right, grows and strengthens with years, and that directly the contrary is the case with dissenters, indifferentism and the desire to hear "new things" generally coming in riper years upon those who had been most ardent. These, sir, are facts which every one conversant with religious matters is aware of—facts of which we can bring in all ages perfect parallels. Ingenious and spiteful opponents will always find reasons enough, but the same effects through a succession of ages must find their reasons not in circumstances but in organization.

To show what I conceive, then, the reason for this, is the object of this paper. I conceive that in the organization of the Church in her very constitution there are the elements of a practical spirituality over and above anything that the dissenters have or can have, and that these produce in her ministers the power by which the Church has in all time had an influence over human nature which dissent is utterly incapable of attaining to or possessing.

The practicality of the Church and her consequent influence upon the minds of all men arises from this fact, that she holds forth to men that which is "*real*," that which has a *true existence* and being, altogether irrespective of our feelings, our apprehensions, or even our knowledge of them. She proclaims to men as facts and as real existences truths which, unuttered by man and unknown to him, would yet be true, and which, while they engage the feelings of the heart, are yet capable of proof in the ordinary way whereby facts are evidenced. And all these supernatural, above the arbitrement of man's reasoning powers, yet commending themselves at once to his deeper intellect,—a ladder we may compare them to, let down from heaven to earth; whereas dissent is a Babel tower, trying to mount upward from the earth to heaven. Again: negation, denial, refutation, is no part of her business. Dissent, on the contrary, lives by negation, denial, opposition; the formula of it is, "I deny." It admits nothing which it can not prove and understand. It reads the Bible and interprets it by *facts of human nature*, otherwise by metaphysics. *Internal feelings* there it takes for *realities*, and considers them as the highest proof.

Let us take, then, as an example the leading doctrine of all,—what say we? "Here," say we, "is the Church, the Body of Christ, a true existence, external to man, which cannot be originated by himself from his own nature or his surrounding circumstances, a reality which he may deny or scoff at as he may the existence of the sun at noonday if he close his eyes, but which still exists in despite of sneers and scoffs—an union with this body, say we, is necessary to salvation, and cannot be effected by inward emotion of any kind." Let us proclaim this reality to those who are fixed in the above principles, and it may be easily seen how abhorrent it is to them—the very language of the Scriptures in which the Church, "the kingdom of heaven," is described is incomprehensible to them until it be brought down to *mean nothing*; metaphor, figure, trope, any means whatsoever they are forced by their own principles to employ, rather than embrace or even to entertain any supposition of the possibility of a real fact in religion that does not *exist in their own feelings*.

And yet the fact of which we speak is one as palpable as the earth we tread upon, the food we eat: and as such we present it to all men.

The apprehension, too, and realization of this reality has done more to enlarge the bounds of the Church already than can be imagined; for who is there of us who has a sense of it that does not feel it bearing upon him with a constant pressure, as an absolute duty, to bring within the bounds of that divine society all in whom his affections are interested? What man among us whose inclinations to leave the Church are not, apart from all causes of complaint, checked by the ever abiding consciousness that so doing he must pass without the fold of Christ, and overleap its boundaries. Let this apprehension of the Church as a true, supernatural, positive reality, external to man, and for its existence independent altogether of his feelings, and consciousness be measured as to its effect upon ourselves and upon the people to whom we present it, and we need no prophet to tell the result. We offer then no "experiences" of our own, no furious declamations, no frantic evidence of enthusiastic multitudes, but the Church of Christ and its true privileges *for their acceptance*. And upon our own part, as witnesses of this, we show a clear and well marked line of conduct consistently pursued by us all as different from the course of all the sects as the highway is from the changling paths of animals upon the common. We show them, too, in our clergy and our laity, one tone of religious thought, different in all things from theirs. And by and by we shall let them see a fixed and determined spirit, discrete in all things from enthusiasm and fanaticism. This spirit, owing to the competition which they have set on foot, and the trade-spirit by them introduced, will shortly be requisite; the support of ministers is running down fast to a minimum; *when it arrives at that point, then it shall be seen who is most ready to starve* for the privilege of preaching the Gospel, the minister of Christ's body or the preacher of emotion. *Then comes our victory as ministers of a reality.*

If we then consider in succession all the doctrines peculiar to the Church, we shall see that the same character of reality belongs to them. The Eucharist with us is no commemoration deriving all its force from association of ideas, "solemnity of celebration," or any of the grounds upon which they place it—that is as a "nothing" made a "something" by our own feelings, but a true and real presence of Christ our Lord. Prayer has not with us a double office, of which the secondary is of a more important character actually than the primary end.* And so it is with all the means of grace as presented by the Church and held by her,—they are all held by her as realities and so presented—privileges, real—duties, real—effects, real; and their reality depending not upon mere feelings or apprehensions.† So it is not with dissenters. All these things are systematically presented by them as merely nominal things—matters which are useful in their secondary effects as means toward producing a certain state of feeling in him who employs them.

Realities—true existent realities—and mere verbal interpretations with regard to the doctrines they deny; and with regard to those they receive a destruction of the primary end by the secondary one. Who is there that does not see which of these systems must be preferred by a people whose main character it is to seek after the actual and real, after that which has a true living value? W. A.

To the Editor of the Churchman.

Dear Sir,—The communication in the "Churchman" of July 29th, on the rubrical use of the word "Amen" in the public service of our Church, encourages me to offer a few remarks concerning a practice, which seems to be a violation of the rubric, but which probably arises from habit formed without sufficient consideration.

Many clergymen of sound Church principles, in reading the ante-communion service, pass at their discretion from the commandments to the collect for the day, thus omitting the verse beginning "Hear also," &c., and the following prayer. The omission of the verse is perfectly in accordance with the rubric, which is worded "Then the minister *may* say," but the omission of the prayer has not only no such authority, but is also plainly at variance with the next rubric, "Let us pray." The word "may" cannot justly be said to extend over both verse and prayer, for "Let us pray" *before* the prayer is preceded by a distinct paragraph mark. Wherever, in other parts of the Prayer-book, more than one paragraph may be omitted, the length of such omission is distinctly stated, as in the litany and the baptismal service. And the words of the prayer "we beseech thee to direct, sanctify and govern both our hearts and bodies in the ways of thy laws and in the works of thy commandments," are evidently meant to be read in connexion with the preceding Decalogue, and the verse being merely a summary of the latter, may be read or not at the discretion of the minister. J. W.

* No doubt all public prayer has an oblique effect upon the feelings, and even the moral state of the congregation. Still this is not intended to be its main end, and it is exceedingly painful to imagine it made so. In fact, it is almost shocking to a Churchman's mind to discern how completely this secondary and accidental effect of prayer in dissenting ministrations has in effect ousted the primary one. In truth, it seems almost impossible, in public extempore prayer, for the preacher to remember and keep constantly in view, God, who is not seen, and to forget the congregation, who are visible. Hence, very often such prayers are "addresses to the congregation." Hence, too, the frequent remarks, "What an eloquent prayer"—remarks which sound most strangely when brought side by side with our Saviour's saying upon pharisaic prayers, "They think they shall be heard for their much speaking."

† One is very much struck with one thing in the journals of dissenters—the record they make of their feelings, and the importance they attach to them as indicating the favor of God, or his withdrawal of it.—"God was far distant from me." "His presence was withdrawn from me this morning." "This night at half past ten I experienced an overflowing measure of his grace," and so forth;—all these remarks meaning, I suppose, low or high spirits;—in fact, a physiological vocabulary of Scripture phrases applied to that very inconstant thing nervous temperament. To my mind, God is with the Christian in mist and in sunshine, and religious folks who think that indefinable sensation of causeless misery which is so common an attendant upon a high-wrought nervous system, had a deal better take a walk to cheer them up, than put such fits down in diaries under false titles to deceive young people, who after a while will find out the reality.

To the Editor of the Churchman.

New York Bible Society.

Reverend Sir,—As one of the "Episcopal Committee of the New York Bible Society" by whom was recently addressed to the clergy of the city, the Circular Letter, which in your paper of the 6th July, you denounced as "a proceeding little creditable to its authors" and "unfaithful to the Church," I respectfully ask, as a matter of justice, to be allowed to reply in your columns, on behalf of myself and my associates, to your editorial remarks, and the accompanying letter of Mr. Thomas C. Butler. I should not, under other circumstances, request the insertion of a single line tending to favor an institution of which you so strongly disapprove; but I do not, therefore, doubt your readiness to lay before your readers, whatever vindication we may be able to offer to our fellow-Churchmen, against the grave charge which you have so confidently preferred, and which self-respect and a regard to truth, forbid us to pass by in silence.

The letter to the clergy was most respectful in its form, and exhibited clearly the design and operation of the Society, for which their countenance was sought. The request for the use of their respective Churches on one evening in the year, for a sermon and collection, was a request which the Committee had as certainly the right to make, as the gentlemen addressed had the right to refuse; and our offer to furnish promptly all Bibles and Testaments which might be needed for gratuitous distribution in their parishes, was not one that we could reasonably expect would in any case be regarded as insulting. The Right Reverend Bishop of the Diocese was duly informed of the intended application, and was furnished with a copy of the Circular; and whatever may be thought of the proceeding itself, it must I think be admitted that there was nothing in the manner of it, in the slightest degree "discreditable to its authors" as Christians and gentlemen.

But you pronounce it an act "unfaithful to the Church." You declare our Society "a sectarian affair," and that "a request to co-operate in a measure, the evils of which are at the present day so thoroughly understood, can have no other effect (however intended) than to wound the feelings of every right-minded clergyman or layman to whom it is addressed." Nothing, probably, that I can say on these points will change the opinion thus positively expressed, but still it is proper for me to state the general grounds which induce us to believe, that we are *not* herein acting an unfaithful part towards the Church in whose bosom we have been nurtured, whose pure and holy faith we profess, and whose noble liturgy and services we devoutly love. Were we members of the Romish Church, which has made the Bible in the vulgar tongue a sealed book to the laity, which has declared its circulation to be conducive to heresy, and destructive of true religion, and which has, by repeated Papal bulls—the latest of which bears date the 8th May last—denounced and forbidden Bible Societies, such a procedure as the present would undoubtedly be "an unfaithful act." But as we belong to a purer Church that has never contradicted the ancient counsel of the golden-mouthed St. Chrysostom—"Hearken O ye laity! get ye the Bible, the most wholesome remedy for the soul; and if ye will not get more, get the New Testament, St. Paul's Epistles, and the Acts, that they may be your continual and earnest teachers." We are taught that "Holy Scripture containeth all things necessary to salvation," and being anxious to extend to others the blessings we ourselves enjoy, in obedience to the word, "Freely ye have received, freely give," we have united ourselves with the New York Bible Society for this single purpose—no note or comment accompanies the books they distribute, and no sectarian influence can be exerted by their labors. If then it is, as you allege, "a sectarian affair," it can only be so from the fact that others beside Episcopalians contribute to its funds and assist in its management. This has always been the case with the British and Foreign Bible Society, which numbers among its officers many of the noblest prelates of our Mother Church, and of which Bishop Hobart remarked that its "stupendous efforts have astonished and called forth the homage of the world." This is the case with a thousand associations that Churchmen are accustomed to join without being charged with unfaithfulness. In Congress and our State Legislatures; in our City Councils and Board of Supervisors; in our Trust, Banking, Railroad, Steamboat and Insurance Companies, Episcopalians mingle freely with persons of different faith, and many of no faith at all—and as no one, to use the apt simile of another, would hesitate to assist in the working of an engine, to extinguish a house in flames, or to lend his aid in a Board of Health, during times of pestilence, because he disliked the creed of his associates, so we do not hesitate, fearlessly and frankly, without concealment or compromise of principle, to labor with others in disseminating the Book which can extinguish the flames of hell and save souls from death. In thus doing, as we showed in our Circular, we have the sanction of many Right Reverend Fathers of the American Church, Bishops WHITE, DEHON, CLAGGETT, KEMP, GRISWOLD, GADSDEN, MEAD, LEE, and EASTBURN, to whom I find may be added the names of Bishops MOORE, CHASE, RAVENSCROFT, and BROWNELL, and probably several others; and to show, sir, that our letter did not have the effect you suppose, "of wounding the feelings of every right-minded clergyman to whom it was addressed," I will quote, as from the request in the Circular I feel entitled to do, the reply of an eminent divine, which may serve to exhibit the tone of the frank, cordial, and encouraging letters with which, from various quarters, the Committee have been favored:—

"* * I am sorry to be obliged to inform you that Grace Church is not provided with lamps or fixtures for evening service, and it has long been deemed inexpedient to permit our Church to be lighted at night. With my prayers and best wishes for the success of your great and good object, I am, my dear sir, with every sentiment of respect,

Yours, very truly,
THOS. HOUSE TAYLOR,
Rector of Grace Church, New York.

Your language, Mr. Editor, in the remark, "We take the opportunity to caution such of our readers as are liable to be deceived against confounding the New York Bible Society with the New York Bible and Common Prayer-book Society," is I think calculated to convey the impression that the Committee who were acting so "discreditable" and "unfaithful" a part had given occasion for the warning. Such of course could not have been your intention, as their letter exhibited at some length the difference in the aim and object of the two institutions, and as this distinction is an important matter in their vindication, I will with your permission very briefly state it. The latter association, although retaining its local designation, has long since become a general institution of the Church, for every diocese, and it has not for many years even attempted to search out and supply the destitute of this great city. It is undoubtedly a most convenient and valuable institution, and chiefly for its distribution of Prayer-books among the needy members of our Communion. The number of Bibles and Testaments which they distribute is comparatively small, being about one-sixth or one-seventh of the whole number of volumes, and I believe I am correct in saying that they have published only the English edition—of which, during the last year, they gave to the hospitals, prisons, asylums, City Mission Sunday schools, and the poor generally of New York, **448** Bibles and **286** Testaments.

The other society is in fact a local society, devoted to supplying our own citizens, the seamen who sail from our port, and the emigrants who land upon our shores. This wide field of labor is systematically divided, and the work methodically performed, and during the last year they distributed **5,328** Bibles, and **4,493** Testaments in the following languages—English, French, Spanish, German, Polish, Swedish, Italian, Danish, Welsh, Dutch, Russian, and Irish. The military posts and naval stations in the harbor, the humane and criminal institutions of the city and county are constantly visited and supplied, as are also the shipping at our wharves, about six miles in length, the sailors' boarding houses, **160** in number, and the packet ships constantly arriving from foreign parts crowded with emigrants.

I cannot think, sir, that it will be again contended that the two societies occupy the same sphere, or that the one is interfering in its distribution with the other; and I know no more reason why in any parish, a collection for the one should exclude a collection for the other, than that the claims of the mission in Texas should supersede those of the mission in Wisconsin.

A large part of the letter of Mr. Butler might have been addressed with greater propriety to the managers of the National Institution. The New York Bible Society is *not* the American Bible Society, and supposing it to be true that at any previous period of its existence, the affairs of the latter institution were conducted with a want of economy, the Episcopal Committee were not to blame, and to them belongs not the duty of replying to charges such as Mr. Butler has preferred. The gravest of them, however, I will briefly notice, as it is made with apparent confidence, and ought not to remain uncontradicted. This gentleman declares that "*it gave not a Bible to the poor* until it had obtained a capital of seventy-five thousand dollars; and in the next sentence he again says that "for many years *it gave away* no part of its funds." For these assertions Mr. Butler has informed me that he has the authority of a member of the Board. Both his informant and himself are mistaken. The very first year of its existence the society gave away *seven hundred volumes*, and its subsequent report will show a steady increase in its gratuitous distribution.

Another charge respecting the relative cheapness in past years of the Bible published by the two societies is of a less serious character. As the stereotype plates of the Bible and Common Prayer-book Society were presented by special subscription, and cost the society nothing, it is not singular that they could afford impressions at a less cost than if the price of the volume included also the expense of the plates. And the difference stated by Mr. Butler in the actual price paid for printing in **1841** by the two societies, extraordinary as it at first appears, is easily explained by the fact, that the American Society had unfortunately made a contract for its printing, to continue for **six years**, during which time improved machinery was introduced, that greatly diminished the costs, and of these improvements the Bible and Common Prayer-book Society alone had the advantage. That contract, however, has expired, and for some time past the 12mo. Bible, spoken of by Mr. Butler, is sold at the Bible Society House at a lower price than it is at his own depository.

In conclusion, I beg leave to notice some remarks of a correspondent under the signature of "M." in the Churchman for June **29**, on the subject of incomplete and unwarranted editions of the Scriptures. That writer observed, "Let him, then, who is content with the inexpressible guarantee of a nameless agent, compositor, printer, and proof-reader—an infidel for what he knows, or drunken and worthless, let him I say go on to pin his faith on such edition; but as for me, Mr. Editor, I pray to be excused; for the Churchman there can be no guarantee of the 'word of God' except the 'Church of God.'"

The great accuracy of the Bible printed by the American Bible Society has I believe never been questioned, and Mr. Butler informs me that the New York Bible and Common Prayer Book Society having printed but one edition, have frequently procured from their depository copies of the other sizes, as they had occasion for them; so that the completeness of their edition is recognized by "the authorized institution of the Church in this diocese," which distributes them with her own.

In reply to the statistics of Mr. Butler, which would seem to infer a want of proper economy in the management of the New York Bible Society, I refer those of your readers who may take an interest in the matter to an article in the Protestant Churchman for this week; and preferring my apologies for having so long trespassed upon your columns, although in self-defence,

I have the honor to remain, reverend sir, your obedient servant, JOHN JAY,
Chairman of the Episcopal Committee of the New York Bible Society.

New York, July 15, 1844.

For the Churchman.

Republication of Journals.

Mr. Editor,—Can you tell me to what extent the republication of the Journals of our Convention is patronized? I trust largely.

I fear, however, that many who are really friendly to the undertaking, and desire to encourage it, are waiting until the work is complete, intending then to procure it entire. To such I would respectfully suggest two or three considerations.

The mode of publishing large works in numbers has several advantages.

It enables enterprising publishers, who have not sufficient capital to allow of their lying out of receipts until they have incurred the expense of a heavy volume or series of volumes, to supply the public with them at a moderate rate—the more moderate because of their not having to cover, by their profits, the interest of capital so long unproductive. Patronage to publications thus issued, is an admirable and easy way of encouraging enterprise in this line. And a word would not be out of place here in behalf of the infant establishment whence this republication is issued. It is understood to be the design of its proprietor to have it principally devoted to the Church. The Church will surely not be backward in extending to it a share of its patronage.

There can be little doubt that the issuing of such works in numbers is favorable to their being generally read; especially if they are works of a statistical kind, or journals of any description. These always attract more attention in separate numbers than if their several parts were delayed until whole volumes were offered.

If this is so, I found another reason for taking the numbers as they appear, on the fact that they are now beginning to reproduce Bishop Hobart's invaluable addresses to the Convention. Though dead, that great and good man still speaks through them; and nothing can be more opportune to these our times. If I understand aright, all of all sentiments among us now profess great regard for Bishop Hobart's views. Let all do what they can to disseminate his godly counsels to his diocese through his conventional addresses. They will go very far towards securing the happy state of things in our approaching Diocesan and General Conventions which those of truly evangelical views feel, with such pious and grateful confidence, may be surely anticipated. Let every clergyman and layman do what he can to spread these addresses through the diocese, as they appear in the reprinted journals, before our next Convention.

The successive numbers of the journals will also bring to the view of all who love to take pious note of God's dealings with His Church, the footsteps of that march of His grace and power by which He has distinguished this portion of His heritage. The Diocese of New York has not been a little one among the hosts of God's elect. It has largely contributed, in all orders of the evangelical ministry, as well as in lay professors of the evangelical faith, to the spread of the Gospel throughout our land. In humble gratitude for the grace of God, by which we are what we are, let us rejoice in this, and take pious delight, in ourselves contemplating, and calling others to contemplate, the *practical working* for good to the Gospel and its Church, and thus for the glory of the Saviour, and for man's spiritual and eternal welfare, of that fulness and integrity of the evangelical system which has ever characterized the Diocese of New York. On this much light is thrown by these republished journals. Great good will be done by having their numbers regularly circulated as they are published.

To our brethren of Western New York those numbers are now becoming especially interesting, as throwing light on the early history, struggles, and triumphs of the Church in what is now their honored and important diocese.

In conclusion, Mr. Editor, I would say to every one who has not yet done so, take your seventy-five cents to 25 John street for the three published numbers of the journals, and become a subscriber to its future numbers. To those who are too distant for this I would say, send your dollar-bill with order for the first four numbers, and your subscription for the remainder. Depend upon it, your will be well paid. Much valuable historical information, much matter interesting to the Christian in his note of God's dealings with His people, and much of both counsel and record to guide aright in the sacred and momentous concerns of the Holy Catholic Church, will, unless of your own fault, be the result. B. T. N.

The Churchman.

New-York: Saturday, July 27, 1844.

Removal.—THE CHURCHMAN OFFICE and Book-store has been removed to No. 161 FULTON STREET, THIRD DOOR WEST OF BROADWAY, and OPPOSITE ST. PAUL'S CHAPEL, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house. James A. Sparks.

The Church of the Holy Communion.

This Church, a notice of the laying of the corner-stone of which will be found among the Episcopal Acts, is to be built of brown stone, cruciform, 110 feet in length, and 65 feet in width including the transepts. It is to be a pure specimen of the early English, fitted to accommodate about 800 people, and ready for consecration in May next. Adjoining the Church will be a residence for the pastor.

Besides the Prayer Book and the Bible, a paper containing the following inscription, was deposited in the corner-stone:

CHURCH OF THE HOLY COMMUNION,
whereof this corner-stone
was laid by
The Right Rev. BENJAMIN TREDWELL ONDERDONK,
Bishop of the Diocese of New York,
on the Vigil of
SAINT JAMES THE APOSTLE,
in the Year of our Lord
MDCCCXLIV.
The Church to be erected
in fulfilment of the intentions of
the late JOHN ROGERS,
of the City of New York,
by his Widow
MARY A. C. ROGERS.
Glory be to the FATHER,
and to the SON,
and to the HOLY GHOST. *Amen.*

The lady who thus carries out the pious design of the founder, is a sister of the Rev. Dr. Muhlenberg, whose address on the occasion we have great pleasure in presenting to our readers.

Address at the Laying of the Corner Stone of the Church of the Holy Communion.

The work which we have now begun, and commended to the favor of GOD, may at first sight be regarded as an uncalled for undertaking. A church is to be erected where one seems scarcely required: the neighborhood but thinly settled, has its share of its ministrations of the Gospel; why then is Christian liberality expended here, with so many calls for it elsewhere? To this it might be enough to say, that a church is not built for the present generation alone. It is a provision for the time to come, which always wise, is eminently so in the midst of a population rapidly increasing. But the proper answer is furnished by the history of the undertaking. It is not a plan lately devised, and about which we are at liberty to inquire, whether the means appropriated to it, might not be better employed. It was determined upon several years ago. The late Mr. John Rogers, of this city, for sometime previously to his death, formed the pious resolution of founding a church, of which the privileges should be open to all who desired them without money and without price. To this object he designed to consecrate a portion of his estate in this section of the city. During his long and severe illness it was a favorite subject of his thoughts and conversation. He hoped that God would accept it as a thankoffering at his hands, unworthy as he was to offer it—and his strongest wishes for recovery were that he might have the happiness of seeing the church completed. This was denied him; but he was content to leave the accomplishment of his plan in the charge of his widow. He made no formal will to that purport, well knowing that a knowledge of his intentions was a sufficient security for their being carried into effect. Accordingly his widow, at as early a period as has been practicable, now enters on the fulfilment of his benevolent design. While she cordially approves of it, and rejoices that so good a work is in her power, she desires to be considered only as the dispenser of her husband's bounty, and means to proceed as she believes he would himself have done.

This was the origin of the work before us. It began in a heart touched with gratitude to God, and a desire to promote his glory by furthering the salvation of men. It was a fruit of the same genuine piety which in all ages has bequeathed to the Church so many of her sanctuaries. Churches so founded, springing out of no worldly interests—acts of penitence and faith—thankofferings of charity—have a character of their own: they are the legacies of the faithful to their brethren in all generations—the perpetual benedictions of the saints—tokens of remembrance from the Church at rest, to the Church yet militant—and thus pledges of the unity of the one body in Paradise and on earth—symbols and ties of love in the communion of the Saints. Let then this sanctuary be named the Church of the Holy Communion—nor let it be only a name. Let it be the ruling idea in forming and maintaining the Church, and in all its ministrations. Here let there be a sanctuary of JESUS CHRIST consecrated especially to the great ordinance of his love. This will rebuke all the distinctions of pride and wealth, which the founder of the church designed should never be provided for here. As Christians dare not bring such distinctions to the table of the LORD—there at least remembering their fellowship in CHRIST and their common level in redemption, the high and the low, the rich and the poor, kneeling together around the sacred board; so let the same brotherhood prevail, let there be no places for the differences of worldly rank, in the Church of the Holy Communion.

With this ruling idea, let the Church be supported by the offerings at the Holy Communion, as churches once were, and will again be when the faithful shall understand that their contributions are really offerings to GOD! When the spirit of the Offertory is acted out, and almsgiving is regarded as a test and means of communion with CHRIST; when the rich and poor man come together in the Church; when those whom GOD hath blessed in their basket and store, have their poor neighbors whom their alms are to relieve keeling at their side; and when Christians see the minister of GOD taking their gifts and, on bended knees humbly laying them as an offering on the altar of their Redeemer, they will not then be sparing of their bounty. It will not then be mere human pity that will make them generous; but a divine faith that to minister to the poor in CHRIST is to minister to CHRIST himself, will stir their hearts; and a holy shame will save them from sending a scanty pittance to be offered as their alms and oblations on the altar of the Divine Majesty.

As far as we live up to this idea, peace and love will prevail within these walls. For where would be the spirit of the Communion in strife and ill-will, in discord and schism? From one source of contention at least, that of ecclesiastical politics, a Church will be free, which will maintain its outward union with the Body at large, only through the union of the Pastor and the people with their Bishop; and so preserve its unity by adhering to the fellowship of the Apostles.

Again, our idea implies that here should be a house of unceasing Prayer. For what Holy Communion can there be without prayer, especially intercession; which as it is continually offered to the Father by the Beloved Son in behalf of his Church, so is it the constant voice of that Church, going up night and day—each part for the whole, and the whole for each part—the Everlasting Litany,—the patient cry from age to age, Thy kingdom come! Here then let the part be borne in this Catholic Communion of Prayer! Here let there be a House of GOD, not barred and silent save at weekly intervals, but ever open to His worshippers and vocal with their prayers! "Day by day we worship Thee," let here be said in the unceasing service from the year's beginning to its end! And if the place be thus truly a house of prayer, may we not hope that it will still further realize its sacred designation, and become a Church in the constant celebration of the Holy Communion? Frequent Sacraments require frequent prayers—and frequent prayers beget them. Let the congregation who in time to come may worship here, if they would elevate their Church to its highest honor, make it a Tabernacle of the Holy Eucharist—a Church in which the commemorative sacrifice of our Faith shall be offered continually, ever showing forth the Lord's death until he come—where the devout stranger shall never come on a Holyday and find the Table without the Bread, the Altar without the Sacrifice. If the congregation should aspire to this glory for their Church, let them aspire to be meet for it; let them abound in all other good works and use faithfully all other means of grace: let their Faith work by love; let them be given to prayer, to fasting, to self-denial, to labors for CHRIST's sake. The frequent Communion will then, of course, be part of the life of faith, and communicants will find what they need for the strengthening and refreshing of their souls.

Of the first congregation of Christians, we read that they continued in the Apostles' doctrine and fellowship—in breaking of bread and in prayers; that they had all things common, and parted with their possessions to all men as every man had need. Should we give a name to that first congregation, how better could we designate it than by that which in hope we have ventured to assume for ourselves; in hope, my Christian Brethren,—not in arrogance or vain expectation, but in hope and prayer, and humble dependance on GOD. In a good work our hopes should be high in the beginning, however we may fall short in the end. When CHRIST is the sure foundation-stone, elect and precious, we may piously trust that the temple of the living corner stones will arise, animated by His Spirit, adorned by His grace, bound together by His love, and everywhere inscribed, "Holiness unto the Lord!"

Mr. Jay's letter is likely to convey the impression that the Rev. Dr. Taylor, the Rector of Grace Church in this city, approves of the object of the Episcopal Committee of the New York Bible Society, which is to induce the members of our Church to circulate the Bible through the instrumentality of the New York Bible Society. We are authorized, however, to state that Dr. Taylor is not to be understood as expressing any opinion in reference to that Society, nor as having any concern with the views which may have been advanced in any of its printed documents in reference to kindred associations, but that the object to which he has referred in his letter is simply the distribution of the Scriptures. We did not regard Dr. Taylor's letter as private, nor did we doubt Mr. Jay's right to offer it for publication, nor our own to publish it when offered. We supposed, however, (and it seems we were right,) that the letter, albeit addressed to a Committee, was written without the remotest idea of its being published either in whole or in part; and we were unwilling to be in any wise responsible for its appearing (without some explanation that would defeat the use intended to be made of it) in a connexion which represents the author as friendly to an object which we well know that he disapproves and condemns; the object, viz., of inducing the members of our Church to unite with religious associations extraneous to the

Church, and to aid them in their way of distr   the Scriptures. To promote this object is in so far to sanction and labor for the separation of the Church and the Word of GOD, and thus to propagate sectarianism on principle.

Brownson's Quarterly Review,

No. 3, July, 1844.

Mr. Brownson is an uncommonly earnest and vigorous writer, and having of late planted his foot on sounder principles cannot fail to exercise a salutary influence. We think it unjust to upbraid him, as many do, with his extreme changes of opinion, which we take to have been rather the misfortune of his position than the fault of his mind. Educated in the superficial principles of the age and pushing them out to their logical consequences, there is no extravagance in politics or religion which we should not have expected him to defend. And when once he had recoiled from the abyss of Atheism and committed himself to the guidance of a sounder philosophy, we should expect him as a consistent thinker to acknowledge the congruity, to reason of one dogma after another of the Christian faith, until his own judgment harmonized with the judgment of the Catholic Church. We have never been able, more than Mr. Brownson, to discover an honest resting place between these extremes; and we believe that every thinking man who is active in the quest of truth (for many, perhaps most, are benumbed by the creeping consciousness of error, and thrown into a state of torpor and suspended animation,) will find himself driven in his recoil from the wildness and wickedness of radicalism to take refuge in the bosom of the Catholic Church.

We hope, therefore, that no prejudices of this sort will keep our readers from Mr. Brownson's pages, for we have little doubt that on the great religious questions of the day they will find him mainly on the right side and an able auxiliary. The articles on "Church Unity and Social Amelioration," on "Hildreth's Theory of Morals," and on "Come-outerism," are masterly in their way, cutting up by the roots some of the most noxious weeds that infest the Church and Society. We have been especially interested, however, in several passages which relate to our own Church, and which should lead all her members to ponder very seriously the responsibilities which Providence has devolved on her. Take for instance the following from a review of "Bishop Hopkins on Novelties":—

In this country, the Episcopal Church is, providentially, free from all subjection to the state, and in possession of the most perfect religious liberty. Here there is no Protestant sovereign to repress her Catholic tendencies, and prevent her from developing the Catholic elements she has saved from the general wreck of the sixteenth century. With double interest, therefore, have we watched, and do we still watch, the struggle between the two hostile tendencies,—and the more so, because we ourselves, alas! are without a home. Feeling our own sad condition, we naturally turn towards the Episcopal Church. It is professedly the Church of our ancestors; it speaks our own mother tongue; and to enter it is not to go among strangers, to desert one's friends and kindred. In it, we have felt we might sit down with our own kith and kin, with our friends and neighbors. We have asked ourselves, What is to be the result of the present struggle? Will the Church succumb to the Protestant tendency? Will she shake off her Protestantism, and take her stand on truly Catholic ground? Will she become a true mother to us, afford a home to us, who have been storm-tossed on the tumultuous sea of sectarianism, poor shipwrecked mariners, cast naked and starving upon a foreign strand, waiting for the blessed angels of mercy and charity to come to our relief!

We have feared and hoped, and hoped and feared, and nothing has tended more to depress and dishearten us than these Letters by the able and accomplished Bishop of the Diocese of Vermont. We have felt, that, whatever might be said of the irregular origin of the present Anglican Church, she might, in her American branch, at least, so develop her Catholic elements as to be able to satisfy the Catholic faith and longings of a soul which has burned to abjure Protestantism. We had counted on Bishop Hopkins, a zealous Churchman, as one likely to stand forward in the contest, and to become a powerful champion of the Christian movement commenced by Froude, Newman, and Pusey. We are grieved and disappointed at finding him, on the contrary, taking the lead in the opposition, and contending, with all his zeal, wit, eloquence, learning, and ability, for views which we had supposed quite too ultra-Protestant for the great body of the so-called Evangelical sects. We feel these Letters the more, for they seem to us to have some foundation in the articles and faith of the Episcopal Church, and because we are not able to refute them, without placing that Church, in some respects at least, in contradiction with herself. They show us that she does really contain a Protestant element, weich is not reconcilable with her Catholicism.

Yet, on the other hand, these "Novelties," of which the Bishop speaks, are evidently no novelties. They are, and have been from the first, maintained by the greatest and most authoritative names in the Anglican Church, and are supported by its liturgy, canons, and homilies. It cannot, we think, be denied, that the Episcopal Church is somewhat deficient in unity, and that it is now suffering from the vague and indefinite terms originally adopted for the sake of peace. But what in these days should be the duty of a true Churchman? Should he seek to enlarge the Protestant element, and to widen the breach, even at best too wide? Or should he not rather seek to free his Church from the inconsistencies which, in troublous and unsettled times, were suffered to creep in, by bringing out its Catholic elements, and placing it as nearly in harmony with religious antiquity as the nature of the case will admit?

And again the following from a review of Sparks on Episcopacy:

No, we have had enough of Congregationalism. Not a few, if we may judge from the letters we receive, of our ablest and best Congregational divines are fully satisfied of the utter impracticability of the Congregational scheme. It has run itself out, and we are sorry to see the war that is raging against Episcopacy. We may not, indeed, be able to accept the Anglican Church, or her American daughter, as the Holy Catholic Apostolic Church; but she has departed less from the apostolic model than the other Protestant communions. The lay delegation admitted by the Protestant Episcopal Church of this country, led on by her Duers, already begins to show the evil one day to be expected from it; and the original cause of her separation from the rest of the Catholic Church, and the Protestant elements she originally accepted to conciliate the Protestant party, are now showing themselves, by destroying the simplicity of her speech, compelling her to speak with a double tongue, and rending her bosom with, we fear, an invincible dualism; but still she retains many of the essential features of the Catholic Church, and, if we are to unite on any ground out of the Roman communion, she must be the nucleus of union for all that portion of Protestantdom which speaks the English tongue. She has it in her power, if she will but free herself from her Protestant elements, bring out her Catholic elements,—elements which have survived the Goths and Vandals,—in their truth and consistency, to perform no mean part in recalling us all to the unity of Christendom, to the unity of the Church, and enabling us of the Anglo-Saxon race to feel that the term of our banishment has expired, and that we may henceforth dwell in the home of our fathers.

The review of Bishop Hopkins concludes as follows:

The Bishop is too good a Churchman, at least too strenuous an advocate of Episcopal authority, to be able to accept this answer. The proposition, the *novel* proposition, which he puts forth in his last Letter, for changing the constitution of his Church, and establishing a Central Board or Council, clothed with more than papal powers, proves very satisfactorily that he is no friend of undue individual liberty, and no enemy to the most plenary ecclesiastical authority. What, then, does he gain by rejecting the Catholic theory? He wishes to maintain the Church, to maintain it as an authoritative body, supreme over faith and conscience, over words and deeds. And can it be necessary for us to tell him, that the Church is maintainable as an authoritative body only on the Catholic theory? The legitimacy of Episcopal authority is defensible only on the ground of its divine institution, and, we will add, only on the ground, that the Church, as a corporate body, is founded by Christ himself, who miraculously preserves it from error in faith or practice, and that Episcopacy is absolutely necessary to the *being* of the Church, as well as to the *order* of the Church. Whoso is not prepared to take this ground is not prepared to be an Episcopalian,—except at the expense of his logic. When, therefore, Bishop Hopkins rejects this ground,—when, in order to keep clear of Rome, he lays down principles which place any Congregational minister in as high church relations as he himself holds, he but mocks our understandings by calling upon us to become Episcopalians. He has, he can have, no solid argument, drawn from the armory of the Gospel, to show why, by becoming Episcopalians, we should be any more in the Church than we are by remaining in the Congregational Church.

But, we shall be told, if we adopt the Oxford theory, we must go to Rome. Well, if we must have a Church, and cannot have one without returning to the Roman communion, then, let us go to Rome. Either accept No-churchism and say no more about it, or have the courage to accept and avow principles on which a Church is defensible. It may be a great humiliation to return and submit to the Church which we have been for three hundred years warring against, and many of us may not yet be prepared to do so; but it is far better to return and submit to Rome than it is to remain under the dominion of absolute Individualism, the real man of sin, the very anti-Christ, dragon, old serpent, the devil, who was to be let loose against the saints, and who would, if possible, deceive the very elect. We own that we are waiting for our Episcopal friends to show us some ground on which we may defend the Reformation, or rather, the reformers, in separating from the Roman communion; but we must tell Bishop Hopkins, and we do it with all becoming respect, that to Rome we certainly ought to go, if his is the only ground of defence his Church has to offer.

Mr. Brownson's avowed preference for the Roman communion over our own, excites in us no surprise; but before we offer any remarks on this head, it is but fair to allow him the opportunity to speak for himself; and to this end we have marked a somewhat long passage for our next.

Clerical Changes.

The Rev. John T. Cushing, having removed into this Diocese from that of Connecticut, with a letter of dismission, and been received, has changed accordingly his canonical residence, and is assisting the Rector of Grace Church, White Plains, and St. Stephen's Church, Milesquare, Westchester County, in his duties as pastor, and as Principal of a Seminary at White Plains.

The Rev. Thomas Towell has in the same manner removed into this Diocese from that of Western New York, and has charge of a Seminary at Tompkinsville, Westchester County.

The Rev. Smith Pyne, having removed from this Diocese to that of Maryland, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

Proceedings of the Board of Missions.

Ninth Annual Meeting.

CONCLUDED.

JUNE 21ST, 8½ O'CLOCK.

The Board met, attended divine service, and afterwards proceeded to business.

Present: The Right Rev. the Bishops of New York, New Jersey, Maryland, Massachusetts, and Rhode Island; the Rev. Messrs. Balch, Bedell, Boyd, Cooke, Ducachet, Haight, Harris, Henderson, Irving, Mead, Milnor, Richmond, Robertson, Sherwood, Suddards, Van Pelt, and Wainwright; and Messrs. De Peyster, Gardiner, Huntington, Lovell, Newton, Sands, Wharton, Winston, Wolfe, and Woolley.

The Right Rev. the Bishop of New York, being the senior Bishop present, presided.

The roll having been called, and the minutes of the last meeting and approved, the Rev. Mr. Cooke, in the absence of the Rev. Mr. Irving, Secretary and General Agent of the Foreign Committee, read the Rev. Mr. Southgate's Report; which being concluded,

The Rev. Mr. Cooke moved to refer the pending resolution to the Special Committee on the Mission to Constantinople.

After a prolonged discussion, the Rev. Dr. Mead moved the previous question, when the chair put the question, Shall the main question be now put? which was agreed to.

The question of reference being put, it was lost.

The Rev. Dr. Milnor moved to amend the resolution by inserting the following words, "without designing to interfere with the Mission to the Greeks at Constantinople."

The second resolution, as amended, was adopted.

The third resolution was, on motion of the Rev. Dr. Mead, amended by striking out the word 'spring,' and inserting the word 'course.'

The third resolution, as amended, was passed.

The fourth resolution being under consideration, the Rev. Dr. Milnor moved to amend it by striking out £400, and inserting £500, which was carried.

The resolution, as amended, was adopted.

The fifth resolution was adopted.

The sixth resolution being under consideration, the Rev. Dr. Wainwright moved to amend it, by striking out the words "are due," and inserting in lieu thereof "be given," which was carried.

The resolution, as amended, was adopted.

On motion of the Rt. Rev. the Bishop of Rhode Island, the series of resolutions was adopted unanimously.

On motion of the Rt. Rev. the Bishop of New Jersey, it was

Resolved, That the suggestion of the Rev. Mr. Southgate, respecting his being accompanied to this country by a Syrian Bishop, be referred, for such action as they may think proper, to the Bishops present.

The Rt. Rev. the Bishop of New Jersey, as chairman of the Committee to whom was referred the Annual Report of the Domestic Committee, presented the following

Report:

The Report of the Domestic Committee, of which the undersigned have charge, presents no point of special interest, except the plan for an Episcopate among the Indians. Of this, being the subject of a report by a Special Committee, they deem it not incumbent on them to speak, farther than to express their cordial approbation of the project, and their earnest desire for its accomplishment. Of the duty of the Church to offer to these children of the soil her best advantages, her most complete protection, her means of grace, her hope of glory, none can doubt. That their recent establishment in the Indian Territory affords a favorable opportunity, and that all circumstances conspire to encourage the attempt at once, the interesting journal of a tour of exploration by the Secretary and General Agent, at the instance of the Domestic Committee, makes perfectly apparent. It should be in all the prayers of Churchmen, that the Indian Mission, complete in all its parts, be organized and put in full effect at the approaching General Convention. There is no clearer duty. There is none, if rightly prosecuted, of more encouragement.

The operations of the Committee during the year have gone on quietly and prosperously. No extension of effort has been authorized by the contributions of the Church. The engagements of the department, however, have been met. The Committee speak with feeling of the uncertainty and want of confidence by which their work is clouded from the irregularity with which supplies come in. The plan of systematic charity, it is gratifying to perceive, is becoming daily more extensive and more effective. But to its full effect the collection not only should be systematic, but the return of the results into the treasury. The Committee wish to make their payments quarterly; therefore their receipts should be at least as often. In practice, they are apt to be kept back till towards the close of the year. If all the drops of rain that are to fall in any month were hoarded until the last day of it, the inundation would have come too late to save the drought.

The changes made in recent years in the administration of Domestic Missions have greatly reduced the duties and the labors of the office. The Committee are authorized by the Secretary and General Agent to say, that in his judgment the whole time of a presbyter is not required for their discharge; and that for the remaining work, exclusive of clerk hire, one thousand dollars per annum will be a sufficient appropriation. The Committee deem it just in this connection to bear their testimony to the zeal, devotion, and ability of the present Secretary and General Agent; and to express the hope that he may still continue in charge of the department.

The subject of expanding the operations of the Domestic field for the latter half of the current year, submitted to the undersigned by the Committee, is confidently referred back to them as most competent to judge, and worthy of all confidence.

In regard to the appointment of more Missionary Bishops, the judgment of the undersigned is unanimous and decided, that the present Missionary Bishops should first be restored to their just relations to he work. It was never designed by the Church, that to their great and arduous work as pioneer Apostles, the care of organized dioceses should be added. It was readily seen, as the fact has been, that the organization of new dioceses would be the immediate result of their ministrations. But it was expected that such should take measures to secure for themselves the diocesan Episcopacy, that the feet of the Missionary Bishop might be free to enter upon new fields, and break up new ground, and reclaim new territory for the Cross. It is hoped that this expectation is now in several instances to be realized. The Missionary Bishops will then go westward with the star of empire, to be followed in like manner by new organizations of fixed centres and a stationary Episcopacy. In the judgment of the undersigned, not more than two Missionary Bishops are called for by the present aspect of affairs. The very interesting report of the Missionary Bishop for the North West will happily illustrate to the Church the value of the office, and the untiring zeal and wide forecasting wisdom of its excellent incumbent.

The attention of the Committee to the suggestion of the report as to the mode in which the Board can best contribute to the support of the Episcopate in organized dioceses, is happily relieved by the repeal of the resolution of 1843, by which the power to do so was given to the Domestic Committee. The Missionary Episcopate is to be provided for by us. The support of Bishops in the several dioceses rightly devolves on them. The Missionaries to whose support this Board contributes are their Missionaries respectively. Their supervision of them is at once their duty, their interest, and their pleasure. The undersigned deprecate the idea that the Board or the Committee have Missionaries of their own. The office of both in this department is eleemosynary merely.

The undersigned entirely sympathize with the Domestic Committee in the interest manifested in their report as to the adequate salaries of Missionaries, as to the building of Churches in various portions of the Missionary field, and as to a system of reporting Missionary labors most influential for good upon the whole. But they see no benefit and no propriety in raising special committees on these subjects to report at the annual meeting. They rather recommit them all to the Domestic Committee, as certain that no other hands can do what theirs cannot. The adequate support of Missionaries can only be secured by the heart of the Church warming to its work. This is to be looked for to the divine blessing on the pastoral influence through the appointed means of grace. The building of new churches, though of the first importance, is not the work of the Committee of the Board. It is a local work. It must be done by those whom it concerns. The means for such an undertaking must be immense. The distribution of them must be most invidious. The people of every station can best judge of their own ability, and best consult their own convenience and taste. If they need assistance, they must seek for it. It is a species of application to which the heart of every pious Churchman promptly responds, and his hand spontaneously opens. The subject of Missionary reports lies now with the several Bishops whose Missionaries are aided by this Board. It is just to presume that they oversee their fields of labor, and are satisfied with the reports of their laborers. We may fairly rely upon, and affectionately solicit from these Bishops such statements as will present the condition of the Missionary work fairly to the Church, and interest Churchmen in its support. But we cannot require it beyond the business details. More than this: We may pamper a diseased and exacting spirit. When the first Christians gave their hearts to the Lord, they gave their money to the Apostles. They were content to give, as well as walk by faith. Is that true charity which lives by sight? The left hand of the Christian should not know the right hand's work.

The undersigned have no action to propose on the subject of the Jews, or of the French and German residents in the United States. These subjects are in the best hands with the Domestic Committee. They are full of interest, and will lead in due time to rich results.

In conclusion, the Committee recommend the following resolutions for adoption by the Board:

1. Resolved, That the Domestic Missions of the Church, and her faithful servants, the Domestic Committee and its officers, and the Domestic Missionaries, are commended anew to the prayers and patronage of Churchmen, with encouraging confidence for the future from the consideration of all the past.

2. Resolved, That the full carrying out of the plan of systematic charity heretofore recommended, and of constantly increasing adoption, is earnestly commended anew to every person, and to every member of the Church, as the best reliance under God for a full, constant, equable, and adequate supply of Missionary means.

3. Resolved, That in consequence of the great reduction in the duties of the office of the Domestic Committee, by reason of recent enactments of this Board, partly through the diminution of correspondence with the Missionaries, now conducted with their several Bishops, and partly through the increased operation of various plans of systematic charity, supplying the Missionary income without expense or effort on the part of the Secretary and General Agent, the salary of that officer may now be justly and safely reduced to one thousand dollars, exclusive of clerk hire, to take effect at the triennial meeting of the Board.

G. W. DOANE, Chairman.
WM. COOPER MEAD,
WM. SUDDARDS.
R. H. GARDINER.
JOSEPH SANDS.

The resolutions connected with the Report, were adopted.

On motion of the Rev. Dr. McVickar, the following resolution was adopted:

Resolved, That the proposed action of the Board, touching Missionary operations in the Indian Territory, and more especially the endowment of the Indian Bishopric, be, and hereby is, affectionately and earnestly commended to the sympathy and liberality of Churchmen, with a view to enable the ensuing General Convention to act efficiently in the premises.

Mr. Gardiner, as Chairman of the Committee to whom was referred the Annual Report of the Treasurer of the Foreign Committee, presented the following Report, which, on motion was accepted:

The Committee to whom was referred the account of the Treasurer of the Foreign Committee of this Board, respectfully report: That they have examined the same, and find it duly audited, and recommend that, together with the explanatory note of the Secretary and General Agent, it be received and printed with the Journal of this Board.

R. H. GARDINER,
JOSEPH LOVELL,
J. J. ROBERTSON,

New York, June 20, 1844.

On motion of the Rt. Rev. the Bishop of New Jersey, it was

Resolved, That the Committee to correspond with the Church of England in reference to China, be continued.

On motion of the Rt. Rev. the Bishop of New York, it was

Resolved, That the Secretary of the Board be authorized to make arrangements for the place of the Triennial Meeting, on the second day of the session of the next General Convention, and to fix the hour of meeting.

On motion of the Rt. Rev. the Bishop of New Jersey, it was

Resolved, That it be the duty of the Secretary and General Agent of the Domestic Committee, before the Triennial Meeting of the Board, to consult with the Bishops of this Church, or with any of them, as to his visiting the cities and principal towns in their Dioceses, with a view to solicit from individuals the amount of $20,000, as an endowment for the Indian Bishopric, in such way as in his judgment shall interfere least with the plan of systematic charity now so general in the Church; and to take any other measures to that end which the Domestic Committee may authorize.

On motion of the Rev. Dr. Milnor, it was

Resolved, That it be referred to the two Secretaries and General Agents, to prepare the Triennial Report of the Board to the General Convention, and present the same at the next meeting of the Board.

On motion, it was

Resolved, That after uniting in suitable devotions, the Board adjourn.

The Board then united in singing the 103d hymn, and in prayer offered by the Bishop of New York.

The Board adjourned *sine die*.

Attest, P. VAN PELT, *Sec'y.*

Married.

In Philadelphia, on Tuesday morning, July 23d, by the Rev. Henry J. Morton, D. D., CHARLES HARVEY to MARY, daughter of the Right Rev. H. U. Onderdonk.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Brownell, D.D., LL. D., Rt. Rev. T. C., 479 Broadway.
Abercrombie, Rev. Richard M., Harlem, 4th Avenue, at A. Howe's.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, Rev. Dr., 21 First avenue.
Dowdney, Rev. John, 20 John st., and Williamsburgh.
Evans, Rev. Benjamin, 23 Hamilton street.
Everett, Rev. William, 96 Hudson street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 230 Broome street.
Huddart, Rev. R. Townsend, 422 Houston.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, S. I.
Jones, Rev. Lot, 192 Allen street.
Leavenworth, Rev. T. M., 249 Henry and 20 John.
Loutrel, Rev. A. M., 255 Greene street.
Lyell, D.D., Rev. Thomas, 77 Anthony.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Milnor, D.D., Rev. James, 82 Beekman.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 296 East Broadway.
Patterson, Rev. A. C., Grand street.
Peck, Rev. Isaac, 21 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 255 Grand street.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., ——.
Williamson, Rev. C. H., 72 Marray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth.

Brooklyn.

Bancroft, Rev. Charles, Assistant Minister of St. Ann's Church, 1 Sand street.
Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., 9 Tillery street.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, ——.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 4 South Third street.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.

Calendar.

July.

28. Eighth Sunday after Trinity.

August.

4. Ninth Sunday after Trinity.
11. Tenth Sunday after Trinity.
18. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
25. Twelfth Sunday after Trinity.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

Queen's County. Tuesday, July 23d, consecrated Christ Church, Oyster Bay. The Instrument of Donation and of Request for Consecration, by the vestry, was presented to the Bishop by Mr. Benjamin T. Underhill, Senior Warden, and read by the Rev. Isaac Sherwood, Missionary at Cold Spring Harbor. The Sentence of Consecration was read by the Rev. John F. Schroeder, D.D., Rector of St. Ann's Hall, Flushing, and the Morning Prayer by the Rev. Samuel Seabury, D.D., Rector of the Church of the Annunciation, New York, assisted by the Rev. John M. Forbes, Rector of St. Luke's Church, New York, who read the Lessons; and the Sermon preached by the Bishop. Eleven of the clergy met the Bishop on this occasion.

This beautiful Gothic Church is erected on the site of one built several years before the Revolutionary War, but which, greatly dilapidated during that war, was entirely demolished about forty years ago. In its place are now to be numbered two Churches besides the one whose consecration is here recorded, St. Paul's, Glen Cove, and St. John's, Cold Spring Harbor, both in the town of Oyster Bay. At the close of the War, and for a long time after, old Christ Church was the only Church on the North side of Long Island, between Huntington and Flushing. There are now five: St. John's, Cold Spring Harbor, Christ Church, Oyster Bay, St. Paul's, Glen Cove, Christ Church, Manhasset, and Zion, Little Neck; to which should be added the Chapel of St. Paul's College, College Point, and a congregation statedly meeting, under the pastoral charge of a Professor of the College, in a chapel, the property of a private gentleman at Clintonville.

In the afternoon of the 23d, 3 persons were confirmed in Christ Church.

City of New York. Wednesday, July 24th, laid the corner-stone of the Church of the Holy Communion. The address was delivered by the Rev. William A. Muhlenberg, D.D., Principal of St. Paul's College, College Point, Queen's County. Sixteen of the clergy were present.

This Church is to be built by Mrs. Mary Rogers, relict of the late John Rogers, Esq., of this city, on ground belonging to his estate, and in pursuance of his own pious and munificent purpose, the execution of which was arrested by his death. In the arrangements of the building and its services, she is to be aided by the counsel and co-operation of her brother, the Rev. Dr. Muhlenberg; and it is intended to have it secured in perpetuity as a free Church, in which all—high and low, rich and poor, one with another—may worship without any other money or price than what God may move them to *offer at the altar*; it being another design in the erection of this temple, to have therein *daily service*, and "the Holy Communion" *on all Sundays and Holy Days.*

Bishop Onderdonk's Appointments for Visitation.

Eighth Sunday after Trinity, July 28, A. M. Mamaroneck; 4 P. M. Rye. 29, White Plains. 30, Milesquare. 31, Bedford. August 1, North Salem. 2, Somers.

Ninth Sunday after Trinity, August 4, Christ Church, Poughkeepsie, *Duchess County.*

Eleventh Sunday after Trinity, August 18, Hampton, *Washington County*, Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 20 and 21, *Essex County* Mission.

Twelfth Sunday after Trinity, August 25, A. M. Redhook, *Duchess County*, Ordination; 4 P. M. Clermont, *Columbia County*, Confirmation. Tuesday 27, Pleasant Valley, *Duchess County*. 28, Lithgow, Ordination A. M.; Confirmation P. M. Friday 30, Patterson, *Putnam County.*

Thirteenth Sunday after Trinity, September 1, A. M., Eastchester, *Westchester County*; 4 P. M., Westchester. Thursday 5, Rossville, *Richmond County*, Consecration A. M., Confirmation P. M.

Fifteenth Sunday after Trinity, September 15, St. Michael's Church, *New York.* Thursday 19. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

NEW EPISCOPAL FREE CHURCH.—The large room, corner of Canal and Hudson streets, is now open on Sundays as a free Church, Rev. E. A. NICHOLS, minister. Divine service at 10½ A. M. and 7½ P. M.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. July, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.
B. C. C. PARKER,
July, 1844. 296 East Broadway.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

July, 1844. C. H. WILLIAMSON, 72 Murray st.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 17th inst., has received the following contributions:

From St James's ch, Derby, Ct, per S G Wilcoxson, treasurer, $31 60; St George's ch, Fredericksburgh, Va, per Rev Dr McGuire, $20; St John's ch, Islip, L I, per Rev D V M Johnson, rector, $12; through D Dana, jr, from a friend, Providence, R I, half, $10; offerings of Trinity ch, Columbia, S C, per Rev Peter J Shand, rector, $80. Total, $153 60.

THOMAS N. STANFORD, Treasurer,
July 24, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 16th inst. has received the following sums:

From Ladies' Missionary Society, Lexington, Ky, 2d annual payment for Constantinople, $25; from a friend, Providence, R I, half, $10; offerings of Trinity ch, Columbia, S C, through Rev P J Shand, rector, $56; Mrs Anna Watts, for China, $100; St John's ch, Hartford, Ct, after sermon by Rev Dr Boone, for China, $87; Christ ch, do. do, for do, $240; from the Rev Dr Wayland, President of Brown University, Providence, R I, for China. $10; monthly collection, St Ann's ch, Fishkill Landing, $17 50; monthly collection, Christ ch, Hartford, Ct, per Rev George Burgess, $58 70; F De Peyster, for education of a child in China, per Rev G T Bedell, $25. Total, $629 20.

J. SMYTH ROGERS, Treasurer,
New York, July 24, 1844. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sum, viz:—

From John Jay, Esq, a donation, $5; from St Bartholomew's ch, Rev L P W Balch, rector, $44 65; St Paul's ch, Poughkeepsie, Rev P E Mildoler, rector, $13; from two ladies, by the hands of John Jay, Esq, to assist in supplying with Prayer-books the Diocese of Illinois, $50. Total amount, $112 65.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, July 24, 1844.

THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Stanford & Swords, from a lady of St Paul's Chapel, $5.

Further donations will be thankfully received, and may be left with Mr. Butler, 20 John street; Mr. Sparks, office of the Churchman, 109 Nassau street; Stanford & Swords, 139 Broadway; or with the Missionary, Benjamin Evans, 23 Hamilton street.

July 24, 1844.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

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LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.

July 24, 1844.

MISSION CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From a lady of St Paul's Chapel, $5.

Further donations will be thankfully received—they may be left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, 109 Nassau street; or with Jesse Pound, 50 Fourth street.

July 20, 1844.

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July 27—2t

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RECOMMENDATION.

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BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

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THE IDEAL OF A CHRISTIAN CHURCH considered in comparison with existing practice; containing a Defence of certain Articles in the British Critic in reply to remarks on them in Mr. Palmer's Narrative, by Rev. W. G. Ward, M.A., Fellow of Baliol College, Oxford, 1v 8vo, 614 pages, $4 50.

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July 20—3t

For the Churchman.

The Ivy.

Dependance for Support.

"Thy right hand upholdeth me."—PSALM lxiii. 8.
"Fear not: for I am with thee."—ISAIAH xliii. 5.

My Saviour, while I pass this vale of woe,
Begirt with all that most I fear;
That I may thy sweet comfort know,
Keep ever near.

When by myself I oft must walk alone,
How throbs the heart, how swells the tear;
O then in pity from thy throne,
Keep ever near.

My foes around me all with hearty will,
Thy power from me do seek to tear;
Lest then, my God, thy place they fill,
Keep ever near.

What wonder that without a pilot I,
In vain the roaring surf shall hear;
Do thou amid the billows high,
Keep ever near.

Oft sorrows too, come nigh to whelm my soul,
Griefs more than I alone can bear;
For this, O thou who know'st them all,
Keep ever near.

Through every passage of my life below,
My kind supporter O appear;
And that this truth I still may know,
Keep ever near.

Or if thou wilt not long thus strive with me,
My feeble supplication hear;
And take me where I may to thee,
Keep ever near.

JULY, 1844. AH. N. W.

The Beauty, Order, and Fitness of the Liturgical Service of the Church.

The beginning of our Church service is with some memorable sentence of Holy Scripture appointed for that purpose, moving to repentance and prayer, or magnifying the mercy of God in Christ. Then after a holy exhortation, all of us, both minister and people, fall down before the throne of grace, confessing our sins, with an humble, lowly, penitent, and obedient heart, meekly kneeling upon our knees. Without question, here is a holy and blessed beginning. How because that God which dwells in "eternity" has respect to an "humble and contrite spirit," and has appointed the minister to comfort them which mourn in Sion; therefore in the next place, the minister, in the name of Jesus Christ, pronounces forgiveness of sins to all that truly repent, and unfeignedly believe His Holy Gospel. This is the oil of gladness, the balm of Gilead, the fountain of grace for the washing away of sins: "O the fountain of the gardens, the well of living water, and the springs of Lebanon."—*Can.* iv., 15. And lest any man having the pardon of his sins pronounced should take occasion of carnal liberty; therefore our Church does presently apply a preservative against presumption, and a conservative of all grace and godliness, even that zealous and piercing prayer which the Lord Jesus himself hath taught us. And because when we have done all that we can "we are unprofitable servants," and must "forget that which is behind, and endeavor ourselves unto that which is before;" therefore as though we have yet done nothing, we beseech Him to "open our lips, that our mouth may show forth His praise." And so with prayer to Him which is best able to help us we give glory to the blessed Trinity; *in all which, what is there which can be bettered by the wit of man?* How forasmuch as the mind of man in prayer mounts aloft with eagle's wings, piercing the clouds with ardent affection, and pouring out her plaints in the bosom of the Almighty; therefore lest the vehement attention which is required in prayer should be dulled by long continuance, our Church uses a profitable variety, intermingling the reading of heavenly wisdom; wherein the soul, tasting and seeing how good and gracious the Lord is, feeds upon Him by divine contemplations; and so returns to prayer with a greater inflammation. The Psalms being a storehouse of all godliness, wisdom, and grace, so plain to the simple, so profound to the wise, so profitable to all sorts, in all ages, in all estates, joy or grief, prosperity or adversity, our Church desires to make familiar to all men, and therefore we read them over every month, still interlacing the hymn of glory to the blessed Trinity. Then follow chapters of the Old and New Testament, intermingled with sacred hymns, all in a known language. So God is glorified and the people edified.

Afer the chapter of the New Testament, accompanied with a holy psalm or hymn, we all stand up, boldly professing our faith before God and men, in that form which is most anciently received in the Church of Christ: for which purpose we use sometimes the Creed of St. Athanasius, and elsewhere the Creed of the Council of Nice.

Having thus fed our minds with heavenly meditation of the blessed Word, and confessed our faith in the HolyTrinity, we fall afresh to prayer. We pray for our prince, for all the states of the land, for all God's children, and for all blessings spiritual and temporal; and we pray only to God, and only in the merits of Jesus Christ. And because the life of man is subject to a sea of miseries, and little do we know what storm may hang over our heads, and suddenly surprise either us, or any of our brethren; therefore that God's present wrath may be appeased, and future dangers graciously prevented, we humble our souls in the presence of God with a most devout litany, which is so pathetically penned, that it may seem to soar aloft, with wings of sanctified affections, and to pierce the skies, as it were, with darts of devotion. And after some time spent in prayer, we intermingle again the reading of God's Holy Word. To beat down sin, we read God's fiery law, and fearful commandments, religiously beseeching Him to incline our hearts to keep His law. And to enkindle and increase our spiritual joy, we read those comfortable and selected portions of Scripture called Epistles and Gospels. How for the holy communion, it is so religiously penned, and so reverently performed in our Church, as is most apt to kindle devotion, to inflame faith, to raise up the mind from earthly cogitations, and to ravish the spirit with heavenly joy. For it is replenished with most zealous exhortations, lowly confessions, piercing prayers, celestial comforts, angelical lauding and praising of God: and not presuming to come to the Lord's table, trusting in our own righteousness, but in His manifold and great mercies we beseech Him to grant that we may so eat the flesh of His dear Son, and drink His blood, that our bodies being cleansed, and our souls washed, we may evermore dwell in Him, and He in us. And though we are not worthy of ourselves so much as to gather up the crumbs under His table, yet after the rehearsal of Christ's holy institution (such is the mercy of God in the merits of Christ) we are made partakers of this heavenly banquet, even of the precious body and blood of Christ, for the forgiveness of our sins, and all other benefits of his passion. So again pouring our prayers, and rendering thanks and glory to God on high, we conclude the celebration of these reverend mysteries, pronouncing a blessing to the people departing.

Thus we repent and pray; we rejoice and pray; we thank God and pray; we confess our faith and pray; we read and pray; we hear and pray; we preach and pray; we receive the sacraments and pray. This is the order of our Church, which may well be called the house of prayer. Jacob, when he awaked from the dream of the ladder, said, "How reverend is this place; it is none other than the house of God and the gate of heaven." So I say unto you, Oh how reverend is this Church of England, where God is thus served! Surely it is the house of God, and this gracious serving of Him is the gate of heaven.—*Francis Mason.*

The Blessedness of not Being Offended in Christ.

Extract from Sermons on Duties of Daily Life. By Francis E. Paget, M. A., Rector cf Elford.

Enough has now been said to show you that the religion of Christ Jesus our Lord was, even from the first, an offence to those to whom it was offered. So it has been throughout all ages. His Doctrines, His Ordinances, His Church, His Ministers, have been so many stumbling-blocks to the world; and so, no doubt, they will continue to the end. It is the world's way, and the Church's trial. And, therefore, brethren, it behooves us, each for himself, to reflect how far we have hopes of being inheritors of that blessedness which He, who is the Church's Head and Lord, has pronounced on those who are *not* offended in Him. In the remainder of this discourse it will be my object to offer some suggestions to your notice, which may aid you in your inquiry.

And first I must observe, that our condition is very different from that of those to whom the Gospel was first preached, and, therefore, if we are offended at it, there is far less excuse for us than there was for them. We profess and call ourselves Christians; we continually declare our belief in One Holy Catholic and Apostolic Church. They, on the other hand, had been brought up as Jews or Heathens, and for them to embrace Christianity involved a change in the opinions, feelings, and habits of a life-time. If, to such persons, the doctrines of the Cross were a stumbling-block, it was surely no great marvel, human nature being what it is.

But with ourselves, as I have already said, the case is widely different. The Church can never appear to *us* as a new sect struggling for existence, and every where spoken against; she comes before us, supported by vouchers of unquestionable authority, and hallowed with the reverence of ages, the birth-place and the home of all that has been great and noble and of good report in the eyes of man, of all that is precious in the sight of God. Into this Church we were admitted when infants, and so put in possession of privileges which can be found nowhere else; to this Church we declared our allegiance in the face of God and the congregation, when we were confirmed by the Bishop; and with this Church we solemnly proclaim our communion, whenever, in the house of God, we join in that Book of Common Prayer, which it is our happy privilege, as members of the American branch of Christ's Catholic Church to possess,—that Book of Common Prayer to which we confidently appeal as expressing the sense of the Universal Church,—the Truth, as it has been held by the consent of all times, places, and persons.

Shame, therefore, and grief it were for us to be offended in her. Undutiful, yea, unnatural were it for the child to lift up his hand or his voice against his mother. The Church to which we belong is Christ's representative and vice-gerent on earth to us. We know that in her the pure Word of God is preached, and the Sacraments are rightly administered, by a clergy holding their succession from the Apostles, and, therefore, we do not doubt that she is the Church of Christ in America—the American branch of the One Holy Catholic Church, apart from which there can be no safety.

How, then, can any, who call themselves her children, find cause of offence in her? Are they wiser than she? or purer? or better? Is their judgment infallible, that they set it against her's? Is their life so heavenly that her ordinances are of no use to them?

Perhaps some one will answer that it is by no means the same thing to be offended in Christ, and to find matters of offence in His Church. But to this I reply, if the Church teaches as Christ teaches, then it is Christ's teaching: but if she does not teach as Christ teaches, then there can be no safety in her communion. But there are those who allow themselves to stay in her communion, and who yet lift up their heel against her; who outwardly are in her ranks, but assuredly are not of her, because they are offended in her.

Such, on the one hand, are those who would lower her Sacraments into mere outward signs, denying their inward grace;—who dislike and would alter her Liturgy; who speak with contempt of her holy ordinances of fast and festival;—who revolt at her ceremonies, and will not tolerate the thought of reviving her ancient discipline. And such, on the other hand, are those, who, because she has lost some privileges and some blessings which she had while yet in communion with Rome, would despise her in what they call her low estate, would cast in her teeth her loss of discipline and fellowship with other branches of the Catholic Church, and who, in a Romanizing spirit, seek rather to forget the errors and superstitions, from which she was reformed, than to remember the inestimable blessings which have (by God's great mercy, and in spite of our demerits) been secured to her.

Now that both these classes of persons are in the way, at least, to extreme peril, I must needs express my belief. Depend upon it, a man is guilty of no slight sin who allows his mind to become unsettled in its allegiance to the Church. He has made the first step towards apostasy, though as yet he knows it not, and probably has no suspicion of danger so long as he abstains from an overt act. But as has been most truly said, "One does not *begin* to fall, when the fall becomes sensible."

Others may take what course seems right in their own eyes, but a Churchman has no right to be offended in his Church. If the matter of offence relates to an article of faith, in which belief may affect salvation, he must reflect that he is offended not with the Church merely, but with Christ, for the *Church* holds nothing to be an article of faith but what "may be read in or proved by Holy Scripture,"—the inspired Word of God. If, on the other hand, it be a form, or ceremony, or matter of discipline, then, since the Church has the power of determining such matters, for a man to be offended here, is to go altogether out of his own province. He is not to direct, but to obey. The child has not authority over the parent, but the parent over the child. When the parent has laid down the law, the affair is settled; the child has no business to question, criticise, or dispute. The thing required, not being in itself unlawful, the duty of the child, is, as I have said, to obey with a willing mind. And so it should be with us. Difficulties in our religion (independent of difficulties in the evidences) must be received as a matter of faith. The religion itself being proved to come from God, we must take what we find in it, without further questioning. And so, likewise, with reference to the Church; whatever difficulties we may find in her constitution or her ordinances, so long as what is prescribed is not contrary to the Word of God, we are bound to obey with cheerfulness, and a glad surrender of our own judgments.

And I will content myself with giving you a single reason why such a course will, in the end, prove best. *It will be the most conducive to your soul's health.* Look out upon the world around you, and see the case of those who find stones of stumbling, and rocks of offence (whether on this side or that) in the Church of which they are members. They never seem to advance to any exalted height of personal holiness. They are sincere and in earnest, but their earnestness and sincerity begin and end in party feeling. They discuss, and argue, and criticise; and thereby pander to their own vanity: they make themselves heard, and the world, it may be, admires their energy: but where is the *fruit* of their exertions? Unstable as water, they cannot excel. Whatever question agitates the so-called religious world, excites them, and they eagerly identify themselves with one or other set of opinions. And where the dutiful and humble-minded are glad to hold their tongues and keep silence, maintaining the even tenor of their way in the quiet discharge of daily duties, these persons spend their lives in straining at gnats and swallowing camels, paying tithes of mint and cummin, and neglecting, it is to be feared, the weightier matters of the law, self-discipline, justice, mercy, charity, and the love of God.

But let us, my brethren, avoiding the snares into which they fall, whose undisciplined minds put no check upon their natural wilfulness and self-confidence, endeavor to appropriate to ourselves the blessedness promised by our Lord in the text. "Blessed is he, whosoever shall not be offended in Me."

It has pleased God to make everything connected with our condition in this world, a trial of our faith and patience. Our religion has its mysteries, and its difficulties: our Church-membership has its hindrances, and (so far as man is concerned in it) its imperfections. But these difficulties and handrances are our appointed means of trial. Through them, and in spite of them, we must make our way: they must be vanquished and overcome like any other temptation.

But since it is a far easier matter to maintain our post, in the first instance, than to regain it when it has been once lost through carelessness, let me in conclusion exhort you to be on your guard against admitting any feelings of discontent as to the position in which, as Churchmen, the Providence of God has placed you. Depend upon it that little good is ever likely to accrue to you, from any display of your ingenuity in discovering causes of offence. There is nothing but danger that can result from unsettling your own minds or those of others; and each of us, we may be sure, has enough to reform within, without setting himself up to judge the Church. It is quite time enough to cry out for more privileges, when we have availed ourselves to the utmost of those within our reach: it is quite time enough to pronounce her ordinances insufficient to satisfy an earnest mind, when we can declare, as in God's presence, that we have lived up to them. The many who speak in a rude irreverent way about her, are probably incompetent to speak at all; they merely follow a popular clamor, and have no real knowledge as to what she does, or what she does not teach. But where any one, professing attachment to the Church, and not uninstructed in her doctrines, is disposed to be offended in her, surely it is but fair to inquire of him whether he is carefully living up to what she prescribes to him. If he is not, he is wholly unfit for the office he has assumed.

I would fain hope that those whom I address are so rooted and built up in the faith, so thankful for the innumerable blessings they have received at her hands, that they have not a wish, nor a thought, beyond the Church of the Prayer-book; and that they are so satisfied that all things necessary to salvation may be found within her pale, that they would never join with those who find cause of offence in her. But while I gladly believe this of you, let me remind you, that to be a sincere Churchman implies something more than a mere profession of principles. It implies a constant, diligent walking in all the Church's ordinances. It implies habits of discipline and self-restraint. It implies a life spent, according to your means and abilities, in prayers, and fasts, and alms. It implies steadfastness, and diligence, and discretion, and humility: a dread of false doctrine, heresy, and schism, and yet a charity that thinks no evil and hopes the best; that loves the sinner, even while it hates the sin. It implies a spirit of patience and forbearance, a readiness to submit to misrepresentation and calumny, and a willingness to forgive them and pass them by. It implies an earnest desire to remove all causes of offence, and a special care of creating them; but it, likewise, implies a full *practical* belief in our Saviour's words, "Blessed is he, whosoever shall not be offended in Me;" and an earnest fear lest by putting any slight upon the Church, we should incur the anger of the Church's Lord, of Him who declared to the founders of that Church, "He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me."

From the Banner of the Cross.

Heads and Points.

RELICS REVIVING.—The descendants of the Pilgrims, so called, in erecting a house of worship at Brooklyn, placed in the corner stone a fragment of the Plymouth Rock, on which their forefathers landed. How true it is that "one man may steal a horse, while another may not look over the hedge!"

MACAULAY ON METHODISM.—"The Wesleyan Methodists too were eager to prevent this bill (the Dissenter's Chapels) from passing. He would ask, was there nothing in their history to make them uneasy? What were the doctrines held by their founder, a great and good man; for he had always considered him such? Would they find that he countenanced the lay administration of the Sacraments? He told them, when they asked for the lay administration of the Sacraments, that it was a sin which he never could tolerate. Those were his own words, and they never had his consent during his life. Soon after his death the lay administration of the Sacraments was strongly urged in Conference; and, after much debate, it was determined to grant it. Therefore every building which belonged to the Methodist Society at the time of Wesley, was employed every Sunday for a purpose of worship which John Wesley pronounced a sin."—*Speech in the House of Commons, June 6.*

Dr. Arnold's (of Rugby,) early judgment of "The Christian Year."—As early as March, 1823, he writes to his friend, the excellent Mr. Justice Coleridge, (than whom no English layman but one lingers more lovingly in my heart-memories of England) in the following terms: "I do not know whether you have ever seen John Keble's Hymns. He has written a great number for most of the holidays, and several of the Sundays in the year, and I believe intends to complete the series. I live in hopes that he will be induced to publish them; and it is my firm opinion that nothing equal to them exists in our language: the wonderful knowledge of Scripture, the purity of heart, and the richness of poetry which they exhibit, I never saw paralleled. If they are not published, it will be a great neglect of doing good. I wish you could see them; the contemplation of them would be a delightful employment for your walks between Hudlow street and the Temple."—*Life and Correspondence of Stanley,* (Son of the Bishop of Norwich.) In this appreciation of "the Christian Year," as discriminatory, I entirely concur. There is nothing like it, so far as I know, in any language. In England, in many of the best houses, it will be found with the Bible and Prayer Book in every chamber, and its pious numbers are on every tongue. Arnold, Keble, and Coleridge, were fellows of Oriel at the same time with Copleston, (Bishop of Llandaff,) Davison, (Author of the work on Prophecy,) Whately, (Archbishop of Dublin,) Hawkins, (Provost of Oriel,) Hampden, (Regius Professor of Divinity,) Newman, and Pusey.

THE FIRST AMERICAN BISHOP.—Has not the time come when American Churchmen should know more of their first Bishop? Has not the time come to have and put on record his missionary toils, his pastoral cares, his trials and enterprises in his mission for the Apostolate, his dignity and power in its administration? Has not the time come when his noble sermons, unsurpassed by any in our Church, should be made legible upon *white* paper? (Who ever has seen the edition of them printed in Hudson will understand my meaning.) Shall the Church be no longer deprived of the clear, certain trumpet of his testimony for the truth? Shall we not have the life and writings of Bishop SEABURY? "*Verbum sapienti.*" G. W. D.

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TERMS.

Board (including washing,) and Tuition in any of the English branches, together with the Latin and Greek Languages if required, per annum, payable quarterly, always in advance $225 00

N. B.—Each pupil to be furnished with a Bible, Bed, Bedding, and half a dozen Towels and Napkins.

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" " Second Division	7 00
Junior Class	9 00
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Extra Charges per Quarter.

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French	$5	First Class	$15
Latin	5	Introductory Class	10
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Ornamental Needle Work, including Silk and Worsted Embroidery, each,	$4 00
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REFERENCES.—Rt. Rev. Benj. T. Onderdonk, D. D., Rev. Thos. McAuley, D. D., Rev. Lot Jones, Rev. Francis L. Hawks, D. D., Rev. Lewis P. W. Balch, Henry E. Bartlett, M. D., Thomas Boyd, M. D., Chas. King, Esq., Lyman Cobb, Esq., Charles H. Roach, Esq. Wm. Beach Lawrence, Esq., George D. Strong, Esq.

New York, May 1, 1844. yly

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION

WILL republish as early as practicable, WITH BEAUTIFUL ILLUSTRATIONS, the following books recently received from England.

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Sacred History—Old Testament.

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Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.

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N. B.—G. J. is a practical voicer, tuner, and finisher of every instrument manufactured at his establishment, and he had long experience as such in two of the largest organ manufactories in London. March 23.

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REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

Laity—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

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The 1st Term will commence	Sept. 1,	and end	Nov. 23.	
2d do.	"	Nov. 24,	"	Feb. 15.
3d do.	"	Feb. 16,	"	May 9.
4th do.	"	May 10,	"	July 31.

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Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

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REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

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April 6, 1844.—yly

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